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Imprimatur,

Liber cui Titulus, *The Miſſionarie's Arts Diſcovered,* &c.
Guil. Needham, *R. R. in Chriſto*
Patri, ac Domino Domino, Wilhelmo
Archiep. Cantuar. *â Sacr: Domeſt.*

Feb. 28.
168$\frac{7}{8}$.

ERRATA.

In the Preface.

PAge, 7. Line 39. in *marg.* r. *avons.* Ibid. l. 40. r. *donc.* p. 14. l. 36, in *marg.* after *danse* r. *à la.*

In the Book.

PAge, 2 l. 20. r. *acknowledged.* Ibid. 13. l. 5. dele *of.* p 22. l. 21. r. *pretences.* p. 24. l. 29. r. *Tower.* p: 36. l. 5. r. *thoſe Pillars.* p. 43. l. 4. dele §. 3. p 47. l. 5. r. *given.* Ibid. l. 13 r. *Barbarini.* p. 48. l. 31. r. *as.* p. 53. l. 12. dele *when.* p. 54 l. 33. r: *vigorous.* p. 67. l. 13. r. *unwillingly.* p. 76. l. 31. after the r. *deciſions of the.* p. 78. l 19. r *Ireland.* p, 81, l, 10, r, *expos'd.* p, 82 l. 28, for and r, *had.* p, 90, for LEAVE, r, *BELIEVE,* p. 96, l, 24, dele *a.*

In the Margin.

PAge 6, line 8, r, *ſimo.* p, 11. l. 15, r, *p,* 9. p. 20, l, 9, r, *perjurii.* Ibid, r, *æternæ.* p 23. l. 5. 1602. p. 30, l. 5, after Epiſtle r, *of Epiphanius,* p, 32, l, 11, r, *eommecdavit.* p. 53. l, 13, φωνῆ, ἔλεγε, p, 64, l, 8. for in r, *and.* p, 69, l, 1, r, *c,* 18. p, 70, l, 4, r, *miſrep.* p, 83, l, 4, r, *Contz.* Ibid. r, *ſect,* 8, Ibid, l, 6 r, p, 78, p, 89, l, 10. r, *pigritia,* p, 90, l, 7, r, p, 10. In ſome of the French Quotations, the *(é)* is left without an Accent, which with ſome few literal faults the Reader will eaſily amend.

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THE

MISSIONARIE'S ARTS DISCOVERED:

OR,

AN ACCOUNT of their Ways of INSINUATION, their ARTIFICES and ſeveral METHODS of which they ſerve themſelves in making CONVERTS.

WITH

A LETTER to Mr. *PULTON*, challenging him to make good his Charge of *Diſloyalty* againſt PROTESTANTS.

AND,

An HISTORICAL PREFACE, containing an ACCOUNT of their *introducing* the HEATHEN GODS in their *Proceſſions*, and other Particulars *relating* to the ſeveral CHAPTERS of this TREATISE.

Jer. 12. 6. *Believe them Not tho' they ſpeak fair Words unto thee.*

Tertull. Adv. Valent. *Habent Artificium quo prius perſuadent quam edoceant. Veritas autem docendo perſuadet, non ſuadendo docet.*

Perſius. Sat. 5. ———— *fronte politi,*
Aſtutam vapido ſervant ſub pectore vulpem.

Wake

LONDON,
Printed, and Sold by **Randal Taylor** near
Stationers Hall. MDCLXXXVIII.

To the Reverend Mr. *Pulton*, Jeſuite and Schoolmaſter in the *Savoy*.

Reverend Sir,

THough *the* Author *of the* * Anſwer *to Dr.* Pierce's *Sermon had the* hardineſs *to affirm*, that it is evident more Rebellions have been rais'd againſt Princes for Religion onely, in this laſt Reformed Age, in a few Proteſtant Countries, than have been rais'd by Catholicks for any cauſe whatſoever, in ſeven Ages before throughout all *Chriſtendom*; *wherein he is* ſeconded *by* another, *who with the* ſame modeſty *tells the world*, that in this laſt Century, there have been more Princes depos'd and murder'd for their Religion by Proteſtants, than have been in all the other ſince Chriſt's time by the attempts and means of Roman Catholicks: *Yet theſe* Gentlemen *were ſo* politick, *as to* avoid *the* infamy *which a* Confutation *would* ſubject *them to*, *by* concealing *themſelves from the world*: *But what either a* Senſe *of their* inability, *or a* conſciouſneſs *of their* immodeſty *hinder'd them from* proſecuting, *you have very* freely engag'd *your ſelf to* perform; *by* renewing *their* Aſſertion, *and* adviſing your learned Adverſary not to meddle with the Subject of the

* The Primit. Rule before the Reformat. par. 2. *p.* 23. *Ant.* 1663. 4*to*.

See Vindic. of the Sincer. of the Prot. Rel. *p.* 116. *Lond.* 1679. 4*to*.

Mr, *Pulton's* Acc. *p.* 18.

the Diſloyalty of your Party, leſt you return the Charge upon the Reformed Churches.

But, Sir, we *are* not *to be* frighted *with* bluſtring *words*; *nor will your* informing *us that* * you have many Remarks in ſtore to ſhew that whatever Catholicks have judg'd in the Theory about the depoſing Power, it was the Reformers who reduc'd it to practice, and that you will produce them if farther provoked, *terrifie us any*, more *than your ſeveral V*olumes *of* Collections *out of the* Fathers, *which* you boaſt *of*; *we* know, *Sir, your* Aſſertion *is* untrue, *and therefore are* not afraid *to* bring *it to the* Teſt.

* Mr. *Pulton*'s Remarks, *p.* 31, 32.

"I DO THEREFORE HERE CHALLENGE
"YOU AS YOU WOULD NOT APPEAR A
"SLANDERER, AND GUILTY OF VENTING A MOST PERNICIOUS AND NOTORIOUS FALSHOOD, AS YOU VALUE
"THE HONOUR OF YOUR CHURCH,
"AND YOUR OWN REPUTATION,
"TO PUBLISH THOSE REMARKS YOU
"SAY YOU HAVE MADE; AND VINDICATE YOUR SELF, OR ELSE ACKNOWLEDGE THAT YOU HAVE PRINTED
"AND PUBLISHED AN ASSERTION, WITHOUT REGARD EITHER TO TRUTH OR
"MODESTY.

I muſt confeſs *in any* other caſe *I ſhould be* apt *to* cenſure *my ſelf for the* freedom *of this* Addreſs, *but it is certainly a* time *to* ſpeak, *when a* man *pretending to* *be a* Prieſt *of the* living *and* true God, *ſhall in* defence *of his* Religion (*which if true, needs no ſuch* abominable Arts *to uphold it,*) vent *ſo bold a* Slander, *tending to* expoſe *the* pure Churches *of* Chriſt, *as* Enemies *to their* Sovereigns, *and ſo* render *them* odious *to thoſe* from *whom they* have *all* imaginable Reaſon *to* expect Protection, *as from* nurſing Fathers.

I will not tye *you up* to your own Aſſertion, *that* the Reformers have depoſed and endeavoured to depoſe more Princes in the ſpace of one hundred and fifty years, than the Roman Catholicks had done in ſixteen hundred; *for you* will be *more puzzled to* find *a* Papiſt *in the* firſt Centuries *of that* period, *than you* were *to tell* under what Pope *the fourth* Council *of* Lateran *was* aſſembled.

Mr. *Pulton*'s acc. *p.* 18.

Dr. *T's* Acc. of the Conference, *p.* 16.

Nor do I deſire *the* enquiry *ſhould be* confin'd *to the* term *of the* laſt ſeven hundred years *on the* Romiſh *ſide, which the* above-cited Author pitch't upon; *but* will *freely* remit *you* above five hundred of that, *and* **in the time ſince the Reformation do engage my ſelf to prove what I have aſſerted** p. 76. **of this Treatiſe.**

Prim. Rule bef. the Ref. par. 2. *p.* 23.

I do not *much expect an* Anſwer *to this* Challenge, *for* thoſe *men who could* lye *near* twenty years *under ſuch a* Charge *as Dr.* Du Moulin *laid againſt them, and* dar'd *them to* call *him to an* account *for,* “the Murder of K. *Charles* the Firſt, *without ever* venturing “*to* clear *themſelves, may* eaſily bear *this*; *Beſides your* “Champions *have of late* left *their* Doctrines *to* defend “themſelves.

Vind. of the Sincer of the Prot. Relig. *p.* 61. &c. *Lond.* 1679. 4*to.* I have defied them now ſeventeen years to call me in queſtion before our Judges, and ſo I do ſtill.

However I once again renew the Challenge, *which* if you accept, *it will ſoon be ſeen that* you are not alone, guilty of ſuch inſincere and immodeſt dealing, *ſince the* Vindicator *of Mr.* de Meaux *hath* told *the world*, that not only the proteſtations but the practices of the Romaniſts have juſtified them in the point of Obedience to Princes.

Reply to the Def. of the Expoſit. of the Doct. of the Ch. of *Eng.* Pref. *p.* 12.

A little time *will ſhew* who *is* in *the* right; *for* having your Remarks ready, *I ſuppoſe* we need not expect long, *if you* have *any* deſign *to* juſtifie *your* ſelf, *and think you are* able; *but* if not, *do but* own *your* raſhneſs *and* error, *which in* duty *you are* bound *to do*, *that the* Church *of* God *may* have *ſome* reparation *for ſo* bold *a* Calumny; *and* notwithſtanding this freedom *you ſhall find* me *on* all occaſions,

Reverend Sir

Your moſt Obedient *Servant*

as far as Love *to* Truth

will permit

ANONYMUS.

A D V E R T I S E M E N T.

Good and Solid Reaſons why a Proteſtant ſhould not turn Papiſt, or Proteſtant Prejudices againſt the Roman Catholick Religion in a Letter to a Prieſt. Sold at the Ship *in St.* Paul's *Church-yard,* 1688.

THE PREFACE.

THE Deſign *of the enſuing* Diſcourſe *is laid down in the* Introduction ; *ſo that the* buſineſs *of this* Preface *is* chiefly *to* ſupply *ſome* particulars *which either are* omitted *or* could not *conveniently be* inſerted *in the* Book *it ſelf.*

§. 1. *The* device *of* bewitching mens Senſes with Pomp and Shew, *I have both* mention'd *and* expos'd, *yet is it* look't *upon ſo* conſiderable *in that* corrupt Church, *that* it is *not onely* defended *by* Cardinal Pallavicini, *and* thruſt *into the* number *of the* Notes *whereby they pretend to* diſtinguiſh *their* Church *from all others ; and prove that it is the* onely true *one ; but ſo much* Streſs *laid upon it, that it* ſeems *one of the* main Pillars *of the* Roman Fabrick ; *which if we may believe one of the* Learnedeſt Divines *of* France, *could not ſubſiſt without it.* “ *The world* (ſaith he) *could not bear a* Religion *calculated onely for* Philoſophers ; *The* People *did not* “ *know what it was to* think, *and to* govern *themſelves by the* “ *impreſſions that* abſtracted thoughts *made on their Minds,* “ *they muſt have* outward things *to* ſtrike *upon their* Senſes “ *and* Imaginations : *to* amuſe, *to* terrifie, *and to* excite “ *them ; ſo* Legends, *dreadfull* Stories, *and a* pompous Wor- “ ſhip *were* neceſſary *to make* the Impreſſions *of* Religion “ *go deep into ſuch* courſe Souls: *from whence he concluded,*

Three Letters concern. the Pref. State of *Italy. p.* 83.

"that the Reformation had reduc'd the Chriſtian Religion "to ſuch ſevere terms, that it was onely a Religion for "Philoſophers: *Thus theſe* Gentlemen *contradict themſelves, one while* pretending that our Religion is founded upon ſuch loose Principles, as require no Strictneſs nor Mortification of its Profeſſors; *at another time advancing a* charge *which would ſound well in the Mouths of any but* ſuch *as* bend *their whole* Endeavours *to find a way for men to go to Heaven and* keep *their* ſins *too, and who* blame *the* Reformed Churches *for nothing more than their* calculating *their* Doctrines *in* oppoſition *to the* Lazineſs and Luſts *of* men *as their* great Maſter, *whoſe* ſteps *they* follow, *did before them.* See Chap. 5.

The Precepts *of* Chriſtianity *are ſo* ſevere *in themſelves, that the* Founders *of the* Papal *Greatneſs could* not *find their* Intereſt *in too ſtrictly* preſſing *the* Obſervation *of them*; *the* ambitious, *the* covetous *and the* luxurious *man can ſee* nothing *there to* gratifie *his* predominant Deſire; *and ſeeing ſuch a* Grandeur *as that of the* Papacy *could* not *be* upheld *by thoſe melancholy* Vertues *of* Humility, contempt of the World, Meekneſs and Mortification; *there muſt be ſome* method *found to* diſpence *with them: the* firſt ſtep *in the proſecution of this deſign was*; "to draw men inſenſibly from "the Contemplation of the more ſpiritual part of Religi- "on, to external Pomp, which by charming the Senſes might "keep them ſo fixt as to afford no leiſure for inward re- "flexions; while the ſpirits being dilated and the Affections "rais'd by the impreſſion they make on the beholders of them, "thoſe ſuperficial Emotions, are highly extoll'd for divine "Tranſports, and the operations of the holy Spirit.

They knew well that nothing renders any thing more odious *to the* vulgar, *than to repreſent it in a* ridiculous *manner*; *and therefore* inſtead *of the more* rational *way of* convincing *mens Underſtandings, they have taken up the* method *of* jeering *men out of their Opinions*; *tho' the* ſhame *ſometimes* (*as it ought always to do among thinking men*) returns *upon* themſelves; *as it did* * *when they* attempted to ridicule *the* Janſeniſts *in a* proceſſion *at* Maſcon in the year 1651.

I have noted the conceſſion *of* Baronius, *that* the Heathen Rites and Ceremonies were purpoſely introduc'd among the *Romaniſts* in their ſervice of God; *and I* thought *that pretty* difficult *to do without* violating *the very* firſt Principles *of* Chriſtianity; *but the* † Jeſuits *of* Luxembourg *have* found *a* way *to* conſecrate *not onely the* Pagan Rites, *but* their Gods *too, to the* ſervice *of the* Bleſſed Virgin, *which they* pretend *is the* ſervice *of* God.

The Relation *is of ſuch nature, and ſo ſcarce even in* French, *that I am ſure the* Reader *will not be diſpleas'd to ſee, what a* prophane puppet-ſhew *they make of* Religion, *and to what* Extravagances *their humour of* gorgeous *Shews* carries *them.*

‖ "There were ſeveral *Pageants* carried through the Town which they tell us were deſign'd to inſpire agreeable Sentiments of Piety towards our Lady of Conſolation; in one of them ſat *Mars* the God of War, who commanded his Souldiers, not to do any miſchief to the Chappel of our Lady of Conſolation; and the word for this God, was, *Procul, O procul eſte profani. As if* any thing *could be* more profane *than this* Heathen Deity *in a* Chriſtian proceſſion; *no doubt the people were wonderfully excited to* piety *by this Object introduc'd into one of the moſt* ſolemn Acts of their Religion.

* "Then came *Ceres*, *Flora*, *Pomona*, the *Naiades*, the *Nymphs* of the Field and of the Groves, rejoycing for the return of our Lady of Conſolation; (whoſe Image they were conducting to her Chappel) and the word for theſe ruſtick Divinities, was, ----*Jam redit & Virgo, redeunt Saturnia Regna.*

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* See *Avis* a RR. PP. Jeſuits. *Sur leur proceſſion de* Luxembourg, *Du* 20. May, 1685. *p.*2. 12s.

† *And not onely they, but the Jeſuits of* Aix *in* Provence *have done the ſame: and there is nothing more uſual among thoſe of* Goa *in the Eaſt Indies.* See *Avis aux R.R. P.P. Jeſuits des Aix en Provence.* Col. 1687. 12s. & *De la Valle's* Travels. *p.* 203. 208. Lond. 1665. Fol.

‖ Avis *a RR. PP. Jeſu. p.* 5. *Pendant que la proceſſion marchera elle rencontrera dans le ville, divers Theatres, dont les ſpectacles differens, ſerviront à inſpirer agreeablement la pieté envers Nôtre Dame de Conſolation.* Mars *commande à ſes Guerriers, & à* Vulcaine, Bronte, Sterope, Pyracmon, *& autres anciens Bombardiers de prendre garde de ne plus faire aucune inſulte à la Chapelle de N. Dame de conſolation.----Mot pour le Dieu* Mars *Procul ô, procul eſte profani.*

* *Id. p.* 6. Cerés, Flore, Pomone, *les* Naïades, *les* Nymphs *des Prairies, & des Bois, ſe rejouiſſent du retour de Nôtre Dame de Conſolation, a la Campagne.------Mot des Nymphs, & dez Divinitez ruſtiques* -----Jam redit & Virgo, redeunt Saturnia Regna.

* Then four Nymphs, Fame, Religion, Truth and Glory, the firſt of which affirm'd, that *Lewis* the Great was as illuſtrious for his piety towards the holy Virgin, as for his many Victories; and the word for them all was, *Cedant arma ſacris.* Religion *was certainly very much advanced in the eſteem of the Beholders; who ſaw her put in the* ſame rank *with* Fame and Glory.

“ After them came † Joy, Fortitude, Plenty and Health, the ordinary effects of our Lady of Conſolation; at the head of the Towns of that Province, perſwading them to put themſelves under the Protection of the Virgin; who || appeared in triumph, with Peace, Plenty and Learning on one ſide, on the other *Mars* and *Bellona* in Chains; who diſcover'd by their looks that the deliverance of that Country from War was onely to be attributed to their Patrone the Bleſſed Virgin. *Which was farther expreſs'd in theſe following Verſes;*

* *Mars* ſays the word, the Sword devours no more;
Our Laurels are no longer dy'd in Gore,
Peace, which we long deſir'd and wiſh'd in vain
Learning and Plenty are return'd again;
To *Mary*'s Bounty we theſe Bleſſings owe
Who freely doth this ſweet Repoſe beſtow.

Ibid. p. 7. La Renommée accompannée de la Religion, de la verite, & de la Gloire, publie au monde que Loüis *le grande n'et pas moin illuſtre par la ſolide piete envers la Sainte Vierge, que par l' éclat de ſes Victoires. Mot pour des quatre Nymphes, Cedant arma ſacris.*

† Ibid. p. 8. *La Joye, la Force, la Abondance, & la Sante effets ordinaires de N. Dame de Conſolation, marchent à la teste des villes du* Luxembourg *pour marquer que ces agreeables Nymphes ont perſuadè à toute la Province de ſe mettre ſous la protection de la Sainte Vierge.*

|| *La Province du* Luxembourg *fait voir ſur ſon char la Ste Vierge triomphante, & montre d'un côte la paix, l' abondance & les beaux arts; & de l' autre* Mars, & Bellone *dans les Chaines. On comprend aſſez de ſon geſte & de ſa contenance qu'elle attribué l'eloignement de ſes maux & le retour de ſon bonheur à la protection de ſa chere Patronne.* p. 9.

* Ibid.
Si Mars *arreſte ſes Guerriers.*
Si le ſang repandu ne tient plus des Lauriers)
Et ſi la Paix long temps bannie,
Et l'abondance & les beaux art's,
Rentreut dans nos heureux Remparts,
C'eſt l' effet du repos que nous donne Marie

And the three * *Genii* of the Church, of *France, and* of *Luxembourg*, are made to ſpeak thus,

By an irrevocable Law we three
To Celebrate Great *Maries* Praiſe agree,
Our 1. Keys and 2. Lillies we to her ſubmit
Our 3. Lyons humbly couch beneath her Feet.
The Heavenly Powers bleſs this Accord of (Heart,)
In which the Earth ſeemeth to bear a part.

1. *The Arms of the Church.*
2. *The Arms of* France.
3. *The Arms of* Luxembourg.

Par d' immuables Loix,
Nous conſpirons tous trois,
A celebrer les grandeurs de Marie,
Nos Clefs, nos Lyons, & nos Lis,
Luy ſont par faitement ſoumis.
Le Ciel benit cette belle harmonie
Qui tient nos coeurs ſi bien unis,
Et la terre en paroît ravie.

" From the praiſe of the Virgin they paſs to another " Subject; but ſtill deſigning to raiſe Devotion in the Spe- " ctators, where they bring in † *Lewis* the " Thirteenth, dedicating himſelf and King- " dom to our Lady; for which they extol him " in theſe Lines.

Lewis whoſe Virtues Fame reſounds a far
Lewis the juſt in Peace, the juſt in War,
Was ne're ſo juſt as in one glorious Deed,
By which he did even himſelf exceed:
And hath a *R*ule to other Princes given,
Off'ring his Kingdom to the Q. of Heaven.

" And thus having introduc'd falſe Gods to honour the " Virgin, in the next place they endeavour the ſame by falſe " Aſſertions, for || Victorie and the Virtues, carrying Palms " and crown'd with Laurels, expoſe upon ſeven Tablets the

" great

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* Ibid. p. 12. *Inſcription pour les trois Genies, de l'* Egliſe, *de la* France, *& du* Luxembourg.

† Ibid. p. 15. Loüis XIII. *de glorieuſe memoire accompagne de ſa Cour qui offre ſa perſonne, & ſon Royaume, à la Sainte vierge----Inſcription pour* Loüis *le Juſte.*

Juſte en la Paix, juſte en la Guerre,
Loüis *repandit par la Terre,*
Un Nom que la juſtice orna deces ap- (*pas*
Mais ce Monarque Auguſte
jamais ne fut plus juſte,
Que quand traçant la regle aux autrè (*Potentats,*
A la Reine du Ciel il offrit ces Eſtats.

|| Ibid. p. 16. *La Victoire & les Vertus chargées de Palmes & couronnées de Lauriers, qui repreſentent en pluſieurs Tableaux les grandes actions de noſtre invincible Monarque faite pour l' honneur & le ſervice de la Sainte Vierge.*

" great Actions of the preſent French King, " which he performed for the honour of the " Virgin.

" But becauſe the World would not eaſily " believe that the enſuing Particulars, were " undertaken with that Deſign; they pre- " tend a revelation of it, which like the old " Heathen Oracles is deliver'd in verſe.

Inſcription pour Loüis *le Grand.*
Pendant que la Terre étonnée
Decent prodiges inouis
Que fait l' admirable Loüis
Necomprend pas LeBut de cette deſtinée,
LeCiel applaudiſſant á ſes faits glorieux
Nous Dit que ce Grand Roy S'acquerant la Victoire,)
Travaille bien moins pour ſa Gloire
Que pour l' honneur de la Reine des Cieux.)

An Inſcription for Lewis *the Great.*

While the whole World his mighty Actions ſees,
It wonders at th' amazing Prodigies
Before unheard of; but the true Deſign
It cannot find, becauſe it can't Divine:
That lay unknown to all, from all conceal'd,
Till Heav'n applauding it, the cauſe reveal'd;
He ſought not Glory for himſelf alone,
But he preferr'd the Virgins to his own,
To honour her more than himſelf he fought,
And won his Victories her Glory to promote.

" Then deſcending to Particulars, * the " firſt Tablet tells us of Churches built and " dedicated to the Bleſſed Virgin.

" The † ſecond ſets forth the taking of ſo " many Towns in *Holland*, and re-eſtabliſhing " the Worſhip of the Virgin in their Churches.

" The || third informs us that the Enemies " of the Virgin are driven from *Port Royal* and " out of *France*.

" In the * fourth they tell us that the *Algerines* " were puniſhed by the French Bombs " for being Enemies to *Mary*.

" The † fifth brags of the extinction of the " *Hereticks* in *France* Enemies of the Mother " of God.

The

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* Ibid. p. 17. *Tableau* 1. *Egliſes de diées à Noſtre Dame baties, reparées, & ornées.*

† Ibid. *Priſe de la* Hollande *& reta bliſſement du culte de la Vierge dans les Temples reconciliez.*

|| Ibid. p. 18. *Adverſaries du culte de la Mere de Dieu chaſſez de* Port-Royal, *& de la* France.

* Ibid. p. 19. *Mahometans Ennemis de* Jeſus Chriſt, *& de* Marie *punis de* Alger.

† Ibid. 20. *Defaite de l' hereſie Ennemie de la Mere de Dieu.*

“ The * ſixth and ſeventh are much to the “ ſame purpoſe, importing that the French “ King hath put an end to the War, which “ was ſo diſhonourable to our Lady, ſo that “ now they can go on Pilgrimage and pay their “ Devotions to her.

Theſe Tablets *are* compos'd *of ſo many* falſe *and* ridiculous Materials, *that I cannot forbear inſerting ſome* Reflexions *which one of the* Roman Communion *hath* made *upon them*; *who* † wonders *that they ſhould* pretend *the* War *of* Holland *was on a* Religious Account; *but is very much* ſcandaliz'd *at their telling the world* that the Reconciliation of the Churches was in honor of the *Virgin*, while they take no notice of the greater parts of their Worſhip then reſtor'd; “ which paſſage he freely acknowledges would “ incline one to believe, that they place all Re- “ ligion in the Adoration they pay to her.

He *poſitively* ‖ affirms *that the* ſecond Tablet is abſolutely falſe; *and* * laughs *at the* Inſcription *of the* third, *for* if the deſign againſt *Algiers* had been to puniſh them for their Enmity to our Lady, they would certainly have been obliged by the Articles of Peace, to render her more Honour for the future.

He † charges them *with* miſrepreſenting thoſe they call Hereticks in the fifth Inſcription; who he ſays are no Enemies to the Bleſſed *Virgin*, *and that in the* ‖ ſixth *they* have repreſented that great Prince (whom they deſign'd to flatter) as an Enemy to the Q. of Heaven, while they tell us that the War of *Luxembourg* was diſhonourable to her; when all the World knows the City was beſieg'd and taken by that Monarch.

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* P. 21, 22. *Le Roy met fin à la guerre contraire aux honneur de noſtre Dame de Conſolation.---Paix redonnée à l'* Europe *qui va retablir lv ſureté à la campagne enſuite les Pelerinages, & les autres devoirs de pieté que l'on a couſtume de rendre à noſtre Dame de Conſolation.*

† P. 17. *Il ne parroit par aucun act public que la guerre, contre les* Hollandois *ait eſte pour cauſe de Religion : & de plus pour quoy pretendre que le but du Roy, dans la reconciliation de quelques Temples en* Hollande *ait eſté le culte de la Vierge plustot que l' adoration du S. Sacrament, & le rétabliſſement en general de la Religion Catholique. N'eſt ce pas donner lieux aux heretiques de croire qu'on met toute la Religion dans le culte de la Vierge cequi ne leur peut etre qu' un grand ſujet de ſcandale?*

‖ P. 18. *Car c'en eſt une horrible a dire---Il eſt faux*, &c.

* P. 19. *Ory eut il jamais une plus grand chimere que de vouloir qu'il ait fait bombarder* Alger, *pour punir les Mahometans de ce qu'ils ſont ennemis de* Jeſus *& de* Marie. *Il fau droit donc qu'il eut mis pour condition dans la paix qu'il à faite depuis auec eux, qu' à l' avenir ils porteroient plus d' honneur à la Sainte Vierge.*

† P. 20. *Nous nous plaignons avec raiſon de ce que les Heretiques pour nous rendre odieux nous imputent beaucoup de choſes que nous avous toujours ſouſtenu N'eſtre point les ſentimens de l'* Egliſe *Catholique. Nous devons done garder le meſme equite envers eux. Or ils toujours proteſté qu'ils n' etoient point Ennemis de la Vierge,*

‖ P. 21. *Orn'eſt ce pas* Loüis *le Grand qui à aſſiege cette place, vous ne le repreſentez done point comme fort de vot à la Sainte Vierge puis qu'un diſant d'une part qu'il à mis fin à la guerre contraire aux honneurs de Noſtre Dame de Conſolation, nous faites entendre de l' autre qu'il à fait une guerre contraire aux honneurs de Noſtre Dame de Conſolation.*

And indeed the whole Proceſſion *throughout was ſuch a* piece *of* Heatheniſh Pomp, *that the* ſame Author *tho' a ROMANIST* * complains of it as unworthy the gravity of the Chriſtian Religion, and which is ſufficient to make the Worſhip of the Bleſſed *Virgin* be look't upon as ſuperſtitious and prophane; † *for (ſaith he)* “can any one believe that it was poſſible for ſo many perſons of all ſorts as were Spectators out of Curioſity, and little enough acquainted with ſpiritual things, to have any ſerious reflexions upon the great Myſteries of Religion in the midſt of ſo many vain Shews which continually diſtract the Mind, and inſenſibly lead it to other Subjects.

Theſe Conſiderations *are ſo* Weighty *with that* Reverend || Prelate *the* Arch-biſhop of *Mechlin, that* he hath prohibited not only ſuch profane Spectacles in their Proceſſions; but even the carrying the Images of their Saints, at the ſame time with the Sacrament, which is found by Experience prejudicial to Devotion, the generality of the people being ſo buſied in obſerving the curious Images, and their rich Ornaments, that they have no leiſure for ſerious Devotion. “*And this perhaps is one of the Reaſons why that* Biſhop is ſaid to be *a* Janſeniſt *and but* little eſteem'd *among them.*

Neither is it altogether to be paſs'd over that theſe Jeſuits *could* not *be* content *to* expoſe *thoſe* Pagan Deities *un-*

der

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* P. 3. *Ces mannieres Theatrales d'honorer la Mere de Dieu, ſont ſi indignes de la gravité de la Religion Chreſtienne, & qui ne peuvent que donner ſujet aux Ennemis de l* Egliſe *de decrier la devotion que les fidelles ont à la Sainte Vierge, & de la faire paſſer pour un culte ſuperſtitieux & profane.*

† P. 11. *Et en effet comment peut on croire que tant de perſonnes peu ſpirituelles que la curioſite a fait trouver a cette feſte, ayent pû avoir une attentiòn raiſonnable à cet auguſte myſtere parmi tant de vains ſpectacles qui rempliſſoient leur eſprit de continuelles diſtractions & qui les portoient inceſſemment a penſer à toute autre choſe.*

|| Ibid. *On Sçait auſſi qu c'eſt pour ce la que M. l' Archeveque de Malines avoit defendu avec grand raiſon non ſeulement de meler des choſes profanes aux choſes Saintes dans les Proceſſions; mais méſme d'y porter les Images des Saints quand on y porte le S. Sacrament, parce que l' experience à fait connoître, que c'eſt un ſujet de tentation, a la plus grande part du peuple, qui s' occupe bien d' avantage à regarder ces Images, ſi ornées & ſi bien parées, qu'a rentrer dans ſoy-meme pour adorer* Jeſus *Chriſt,* &c.

der the names of Gods *and* Divinities, *to the* Eyes *of the* Spectators, *but* they *have alſo* * publiſhed an Account of the Proceſſion, *which becauſe I could not procure, I have given but an imperfect Relation from the* Adviſer ; *but which I think is* ſufficient *to the end for which I have inſerted it, and I* appeal *to* all the world *whether it be* poſſible *for ſuch a* repreſentation, *wherein* † *there is* not one word of Scripture, *but* ſeveral paſſages *out of* Heathen Poets ; nothing of Religion, *of the* Benefits *and* Beauties *of it*, *but* Pagan Divinities beſtowing Bleſſings, delivering from War, &c. *and ſuch a* medly *of* Falſities, *to* tend *any way to* promote Holineſs , *when* every particular *is in it ſelf* deſtructive *of it.*

§. 2. *Every* day *furniſhes us with* freſh Inſtances *of the* ſtrange immodeſty *of theſe* Gentlemen ; *I have ſhewn p.* 29, 30, 31. *that it is* an uſual practice among them when preſs'd with any paſſage out of the Fathers or other Writers, to deny that they wrote the Book out of which it is quoted ; or elſe to ſet themſelves to deviſe ſome interpretation by which to avoid its force, *the* Reader *will find* ſeveral Inſtances of it, *and that the* Inquiſitors *and* other of *their Divines* defend *this* Method, *and* adviſe *to* uſe *it* ; *but Mr.* Meredith without *any* proof, *affirms*, that when the Work of any Father is quoted by Catholicks, if it were ever doubted of there is no remedy but it muſt paſs for ſpurious, and when it ſhall happen to be undoubted , they will do as much as in them lies to render it dubious, at leaſt in thoſe places which are quoted. But when nothing of this will do, their laſt ſhift is Interpretation : And this *(he ſays)* is one of the methods which the Proteſtants uſe in their Diſputations.

Mer. Remarks. *p.* 70.

'Tis true, *the* Papiſts *have* forg'd *ſo* many Authors, *and* corrupted others *to that* degree, *that it is* reaſon *enough to be*

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* With this Title. *La Ste Vierge Patrône Honorée & bien faiſante dans la* France, *& dans le* Luxembourg, *Deſſein de la Proceſſion qui ſe fera par les Ecoliers du Colege de Compagnie de* Jeſus, *à* Luxembourg *le* 20. May 1685. *Jour auquel l'image miraculeuſe de Nôtre Dame de Conſolation Patrone du Duche de* Luxembourg *& Compté de* Chiny *ſera reportée de la Capitale de la Province en ſa Chapelle.*

† Avis p. 10. *Parmi tant de choſes profanes & de verſes de Poêtes Payenſe il n'y a pas un ſeul mots de l' Ecriture, qui auroit du faire ſeule les ornemens d' une Proceſſion vrayment Chrêtienne.*---

ſuſpicious *of* every thing *they* publiſh; *but we are ſo far from doing this, that the* Books *we* call *in* queſtion *are ſuch as have* Evident Characters *of* Forgery *in them, and which are* ſuſpected *by the* learned Romaniſts *themſelves*; *we fairly* propoſe *our* Objections *to be anſwered, which generally have that* Weight *as to* convince *the more knowing of our* Adverſaries; *we* decry *all ſuch* ſhifts *as this* Gentleman *mentions, while any one that* looks *into the* ſecond Chapter *of the following* Diſcourſe *will find,* that it is a Rule among thoſe of his Communion, to invent ſome favourable Expoſition, or deny the Authority and genuineneſs of the Author.

The Charge *ſhews ſo much* impotent Malice, *which would fain be* doing *ſome* miſchief, *that I am apt to believe it is rather an* inſinuation *of ſome* furious Miſſionary, *than the real product of Mr.* Meredith's *Pen*; *who ſeems more* zealous *than ſpitefull in his* erroneous Profeſſion, *and knowing* no better, *may perhaps be prevail'd on to* publiſh *anothers pretended* Obſervation, *which neither* he *nor* any for him *can* make good: *If they can, it is* incumbent *on them to* prove it, *by as* full Evidence *as I have given of their being* guilty *of this* diſ-ingenuous Artifice.

I know the Methods *of theſe* Gentlemen *too well to let any thing* paſs, *which may be* liable *to an* Exception *without preventing it*; *if they would* fairly *anſwer a* Diſcourſe, *I would* wait *till they* publiſh *their* Objections, *but the* trick *of* running about *and* caſting virulent Reflexions upon particular Paſſages in private, *makes it* neceſſary *for me to give the* reaſon *why I* affirm, *that* the cauſe of the great bitterneſs againſt the
p. 82 *Waldenſes* was, their freedom in taxing the vices of the Pope and Clergy; *I could demonſtrate the* truth *of it from what is* acknowledged *by themſelves of thoſe* poor people, *who could deſerve ſuch* Treatment *upon* no other *account, ſeeing according* * *to* Rainerus *their bitter Enemy* they were blameleſs in every thing, but that they ſpoke againſt the Roman Church and Clergy; *but I will confirm my* Aſſertion *with*

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* Rainer. *cont.* Wald. *c.* 4. *ſolummodo Romanam Eccleſiam blaſphemant & clerum.*

with the Authority *of the* * Sieur du Haillan, *in his* Hiſtory *of* Philip *the* Second, *who affirms,* “that tho' they had ſome ill Opinions, yet they did not irritate the Pope and Princes and Clergy againſt them, ſo much as their freedom of Speech did; which brought upon them an univerſal hatred, and caus'd ſo many abominable Tenets to be falſely imputed to them.

* Sieur du Haillan. *l' Hiſt. du* France. p. 511. *Et bien quils euſſent des mauvaiſes opinions, ſi eſt ce qu'ell ne ſuſciterent pas tant la haine du Pape, & des grands Princes, & des Eccleſiaſtiques contre Eux, que fut la libertie du language; ce fut le principal Point qui leſmit en haine univerſalle & qui les charger de plus de mes chantes opinions, qu'ils n'en avoyent.*

This Teſtimony *coming from a* Roman Catholick *of his* Quality, *both* confirms *my* Obſervation *and ſhews the* Original *of thoſe* Miſrepreſentations *and* Calumnies *we* labour under, *that they are purely in* proſecution *of their* Doctrine, *which* avows the lawfulneſs of ſlandering another to preſerve ones honour; *a* poſition *which is* own'd *and* defended *by their greateſt* Caſuiſts, *and which they* reduce *into* practice *upon* all occaſions, *as I have* proved *in the* third Chapter.

§. 3. *Thus they* dealt *with* Molinos, *a few* Months *ſince at* ROME inſinuating *that his* deſign *was*, under the pretence of raiſing men to a higher ſtrain of Devotion, to wear out of their minds the Senſe of the Death and Sacrifice of Chriſt, and attempting to perſwade the people that he was deſcended of a *Jewiſh* or *Mahometane* Race, and carried in his Blood or firſt Education ſome ſeeds of thoſe Religions; *to which* they added ſeveral immoral Crimes, tho' they were aſham'd to inſiſt upon them in his proceſs, ſo that their ſlanderous Reports have gain'd but very little Credit.

See the Acc. of the Quietiſts in Three Letters concerning the preſent State of *Italy*. *p.* 27, 28. *&c.*

They have been ſo kind of late as to let us ſee *who they were that firſt* deviſed *thoſe* noiſie Calumnies *that* moſt *of the* Clergy *of our* Church *were* Papiſts, *by appearing* barefac'd *and* endeavouring *to* prove *that the* whole Controverſie lay between the Diſſenters and the Church of *Rome*; *ſince when*, *one of their greateſt* Champions *hath put on the* diſguiſe *of a* † Diſſenter, *and attempted to* perſwade *us that the Learned* Anſwerer *of* Nubes Teſtium

In the Agreement between the Ch. of *Engl.* and the Ch. of *Rome.*

† Letter from a Diſſenter, *Lond.* 1687. 4*to.* *p.* 2, 3. See the Anſwer to it, and Primitive Fathers no Papiſts. *p.* 4, 5.

held ſeveral Popiſh *Principles, and that* it would be all one to joyn with the *Papiſts* or the Church of *England : but* he was *ſoon* diſcovered by *his* ingenious Adverſary, *and ſo* expos'd *for his* wretched Artifice *that if he had not a* face *of an* unuſual Compoſition *he would* bluſh *to* appear *in* publick *after ſuch a* ſhamefull trick : " *which I hope will make our* Bre-
" thren *the* Diſſenters *more cautious how they* entertain *ſuch*
" Surmiſes *of thoſe men, who ſo* learnedly *and* ſucceſsfully
" *oppoſe* Popery, *when they who* would *be* thought *the* onely
" true Proteſtants, *are* content *to* ſit ſtill, *and be* lookers
" on.

Decree made at *Rome* 2d. of *March*, 1679. *Lond.*1679.4to.

I expect *to have the* * Decree *of the* 2d. *of* March 1679. oppoſed *to it, and to have a great many* hard names *beſtowed on me, for* daring *after that to lay ſuch* Doctrines *as are* condemn'd in it to their Charge.

But beſides that this Decree *is an* unanſwerable Evidence *that thoſe* Doctrines *were taught by the* Jeſuits *and other* Caſuiſts, *it is notoriouſly* known *that theſe* Cenſures *are ſo little* regarded *that they are almoſt* contemptible.

The † Apologiſt *for the* Decree *of the* Senate *of* Venice *againſt the* Jeſuits, *tells us*, that on this ſide the *Alps* the Cenſures of the *Roman* Congregation are ſo little valued, that every perſon is at liberty to read thoſe Books, which they condemn ; whoſe practice in this point is defended by *Gretzer*. That in *Spain* they have an *Index* of prohibited Books peculiar to themſelves, whereby thoſe Books are frequently allowed, which are forbidden at *Rome*, and many others which are permitted there, are cenſur'd in it ; but at *Venice* they obſerve neither *Index*, nor do they admit of any of the *Roman* Decrees ; *which*

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* The Title of it is, *Decretum SS. D. N. Innocentii Divina providentia Papæ* XI. *quo* 65. *caſuiſtarum propoſitiones damnavit.*

† Bern. Gér. Pat. Apolog. *p.* 135, 136: Trans Alpes Catholici non æque ſe vel Concilii [*Tridentini*] vel *congregationis* [*Romanæ,*] *legibus ſubjecerunt adeoq; nemo ſibi privilegium arrogari patitur, quod aliis pleriſque omnibus liberum eſſe ac ſolutum videat ; qua quidem in re nihil eos peccare, ipſe* Gretſerus *Jeſuita, in libro ſuo primo de jure & more, prohibendi libros malos.* c. 38.---*demonſtrat. In* Hiſpania *autem alio librorum vetitorum indice utuntur, eoque fit ut plures libri palam ibi venales proſtant, quos in* Italia *legere piaculare ſit, ſic rurſum alios ibi legere nefas habent quos* Romæ *nemini Religio ſit cognoſcere*, Veneti *noſtri, ſatis ſe Catholici hominis officio fungi arbitrantur, ſi libris ſidem Catholicam bonoſq; mores ex profeſſo oppugnantibus ſe abſtineant ; cæterum nec Romano nec Hiſpanico Librorum Indice ſe obligari patiuntur, neq; eo nemine quiſquam adhuc Romanorum Pontificum* Venetæ *Reipublicæ negotium faceſſere animum induunt*, &c.

indeed are in themſelves of no moment being often grounded * on miſtakes and miſconceptions, by which the beſt Books are ſometimes prohibited and condemned. *So that* † Doctor Holden *aſſures us that* among all thinking and ſober men there is little or no regard had to them.

And it is impoſſible to be otherwiſe : when a Book *ſhall upon the* moſt ſtrict Examination *be* twice approv'd *and yet afterwards* condemned *as* contrary to the Faith ; *which is the* Caſe *of Doctor* Molinos *at this* time ; *whoſe* Treatiſe *intituled* the Spiritual Guide was in the year 1675. printed with the Approbation of the Arch-Biſhop of *Rheggio*, *the* General of the *Franciſcans*, D'Eparſa a Jeſuite, and Qualificator of the Inquiſition, and two others, *and* received *with* great Applauſe *in all places, even of the* Preſent Pope himſelf, *who* lodg'd him in his Palace, *and* gave *ſeveral* marks *of a* great eſteem *for* him: *and when his* Book *and the* Diſcourſes *of the* now Cardinal *Petrucci were afterwards upon ſome complaints*, brought *before the* Inquiſition, *and ſeverely* examin'd; *they were* again approv'd, *and the* Anſwers *which the* Jeſuits *had* writ *cenſured as* ſcandalous ; *but upon the* Interpoſition *of the* French King *the* ſame Treatiſes *were* condemn'd *by that* very Court *which had* approv'd *them*, Molinos *publickly* expos'd *and* ſentenc'd *to* perpetual impriſonment. *Cardinal* Petrucci *under* diſgrace, *and* “ *the* Pope himſelf ſo far ſuſpected, that ſome were deputed by “ the Inquiſition to examine him, ſo Heretical *were thoſe* Opinions *now, which but a* little before *were* ſound *and* Orthodox.

That Paſſion *and* Intereſt *as Doctor* ‖ Holden obſerves, influence all the determinations of that Court *is ſo well* known *to our* Engliſh Romaniſts, *that the* Author *of* Nubes Teſtium, *not onely* read, *but* tranſcribed *his* whole Book *out of* Alexandre Natalis ; *though the* Pope *had* two years *before* * forbidden all the faithfull under pain of incurring Excommunication *ipſo facto* without any other denunciation, to read, keep, print, tranſcribe, or uſe any of that Fryers Works, *and when his* Learned Adverſary * *told him of this, he makes ſo* light *of it*, † *as to* turn it off *with a* flout *as a* matter not worth regarding, *and not only ſo, but he affirms, that* Natalis was then of very good Repute as to his Authorities and every thing elſe.

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* See St. *Amour*'s Journal, *Par.* 4. *ch.* 7.

† See his Letter at large in the Hiſtory of the *Iriſh* Remonſtr. *p.* 524.

See the Letter about the *Quietiſts p.* 19, 25, 26, 33, 34 39.

‖ In his Letter before cited.

* By his breve of *July.* 10. 1684. wherein are theſe words. *De Apoſtolicæ poteſtatis plenitudine omnes & ſingulos libros supradictos tenore præſentium damnamus & reprobamus, ac Legi, ſeu retineri prohibemus ipſorumq; librorum omnium & ſingulorum impreſſionem, deſcriptionem, lectionem & uſum, omnibus & ſingulis Chriſti fidelibus etiam ſpecifica & individua mentione & expreſſione dignis, ſub pœna Excommunicationis per contra facientes ipſo facto abſq; alia declaratione incurrenda---omnino interdicimus.* See it at large in *Nouvelle de la Rep. des Lettres* 8vo. 1684.

* Anſw. to *Nubes Teſtium* in the Pref. *p.* 4. *Lond.* 1688. 4to.

† Primit Fath. no Prot. *p.* 7, 8.

And as little reſpect *have the* Romaniſts *of* France *ſhewn to the* Decree *of* March 2. 1679. *for* by the Jeſuits means, || who informed the Procurator General that ſince the Court of Inquiſition was not acknowledged in *France*, it would be prejudicial to the King's Authority to ſuffer any Decree made in it to be printed there, a Remonſtrance was made to the Court of Parliament at *Paris*, and the Cenſure declared to be of no Authority in that Kingdom, ſo an Impreſſion that was made of it was called in, ſince which it hath not been publickly ſold in *France*.

|| See *Burnet's* Hiſtory of the *Regale*, pref *p.* 38. and his *Sermon* on *Jan.* 30. 168$\frac{8}{9}$. before the *Lord Mayor*. *p.* 21. 22.

" *The* pretence *of the* Jeſuits *for* procuring *this* Act, was
" *the* Honour *of the* King, *but the* true motive *appears to be*
" *their* love *to the* Propoſitions *condemn'd in it*; *For the* firſt
" draught *of the* Declaration *of the* Parliament *had theſe words*,
" Though that theſe propoſitions are juſtly condemn'd; *but*
" Father le *Chaiſe* caus'd them to be ſtruck out.

Policy of the *French* Clergy. *p.* 67, 68.

Thus in this part *of the* world *we* find *the* Cenſures *of that* Court, *to have* no Authority, *and even among thoſe who pretend to own them, a* faculty *may* take off *the* Obligation, *and they be* diſpenced *with from* yielding Obedience *to them*; *and we know that ſuch* private Diſpenſations *are* not difficult *to be obtain'd in the* Roman *Court*. *So that upon all* accounts *the* Romaniſts *according to their* own Principles *and* Practices *are at* liberty *ſtill to* teach *thoſe* Doctrines *which are* cenſur'd *in that* Decree; *and there is ſome* reaſon *to* believe *that it was not* deſign'd *to* hinder *them*, *but* onely *to* amaze *the* world, *ſeeing it was not* made *by the* Pope *in* Conſiſtory

When this decree was objected in a Diſputation at *Thoulon* againſt one of the Propoſitions condemned in it, the Moderator who defended that Poſition anſwered, that it was not made by the Pope in Conſiſtory. And M. *de la Berckere* now A. B. of *Aix*, order'd the Morals of M. *Abelly* (which maintain many of the points cenſured in that Decree) to be taught in his Seminary. See *Avis au R. R. PP. Jeſuits de* Aix *en Provence ſur Imprimè qui a pour Titre*, Ballet danſe Reception de M l' Arcevèque d' *Aix*. *p.* 49, 51, 52. 61. *A Col.* 1687. 12s.

which would have given it much more Authority, *than the* Cardinals *of the* Court *of* Inquiſition *could* ſtamp *upon it.*

§. 4. *In the* fourth Chapter *I have mention'd the* Bulla Cœnæ *as a* laſting Evidence *of the* claim *which the* Pope *lays to a* power over Kings, *but not having the* Bull *by me*, *I onely gave a ſhort* hint *of it from a* late Author *of that* Communion: *but I* find *in* Cardinal Tolet, *that* not onely *the* perſons *there mention'd are* Excommunicated every year, *but that* the Abſolution which is given the next day after the publiſhing of that *Bull* extends not to ſuch as impoſe Taxes on their people without the *Pope*'s Conſent, who impriſon or puniſh or otherwiſe bring a Clergy-man into ſecular Courts, who harbour Hereticks or read ſo much as two or three lines in their Books; who furniſh Hereticks with Arms or Materials for Arms, with Ships or Timber to build them with; who hinder Appeals or Journeys to *Rome*, who hinder the *Romiſh* Clergy from exerciſing their Juriſdiction, and who poſſeſs any Church-Lands or Goods; but all theſe are left under the Sentence of Excommunication; till by repentance they obtain Abſolution from his Holineſs; and all Eccleſiaſtical Perſons are required to publiſh this *Bull* in the greateſt Congregations, that all the faithfull may know the Contents of it.

See *Tolet.* Inſtruct. Sacerdot. *cap.* 20. *ad* 32. *Fulminatur contra Hereticis credentes, receptatores, legentes paucas lineas librorum Hæreticorum. ---Appellantes ad futurum Concilium---imponentes nova pædagia ſeu gabellas in terris ſuis, præterquam in caſibus ſibi à jure ex ſpeciali ſedis Apoſtolicæ licentia permiſſis; qui deferunt ad infideles aut Hæreticos arma & equos, lignamima, eorumq; materiam ferrum, filum ferri ſtannum, &* alia metallorum genera, &c. *eos qui aliqua injuria afficiunt, venientes ad ſedem Apoſtolicam,---eos qui avocant cauſas beneficiales à commiſſariis Apoſtolicis, & authoritate laicali impediunt earum curſum; vel executionem literarum Apoſtolicarum,——eos qui impediunt Archiepiſcopos,* &c. *ne poſſint uti juriſdictione Eccleſiaſtica; occupantes quævis loca juriſdictionis Eccleſiæ Romanæ, ſive ſint fructus, ſive redditus ſine licentia Romani Pontificis. ——Imponentes onera, decimas, &c. quibuſcunq; Perſonis Eccleſiaſticis-.-quaſcunq; Magiſtratus & quomodo libet ſe interponentes in cauſis criminalibus perſonarum Eccleſiaſticarum ——Proteſtatur Pont. abſolutionem ſolennem in Die* Jovis *Cœnæ faciendam non comprehendere nec ſuffragari ulli ex prædictis, niſi prius à commiſſis cum vero propoſito ſimilia non committendi deſtiterent.——Præcipit in virtute ſanctæ obedientiæ Patriarchis,*&c. *ubi libet conſtitutis ut præſentes literas ſemel in anno aut pluries in Eccleſiis ſuis dum in eis major Populi multitudo ad divina convenerit ſolemniter publicent.*

Thus his Majeſty *of* Great Britain, *the* French King, *the* States of Venice *and* Holland, Sweden, Denmark, *the* Princes *of* Germany, *&c.* are Excommunicated *by this* Bull; *who* have done *and* daily do refuſe *to* obſerve ſeveral, if not every part of it: *and what they* look *upon an* Excommunicated Prince *to be may be* ſeen *in their* Canon Law, * *whereby* all thoſe who have ſworn Allegiance to him are abſolved from their Oaths, and forbid to yield him any manner of Obedience.

* Cauſ. 15. cann. Nos Sanctorum. *Eos qui excommunicatis fidelitate aut ſacramento obſtricti ſunt, Apoſtolica auctoritate à juramento abſolvimus, & ne ſibi fidelitatem obſervent omnibus modis prohibemus.*

I reſerve *the* Account *of their* Treaſons *to be publiſhed when ever Mr.* Pulton *or* any *for* him *ſhall* think fit *to* begin *with us, as* he hath threatned he would upon the firſt provocation, *WHICH I HAVE GIVEN HIM, but having* affirmed, *p.* 71, 72. *that* they have been often both in publick Courts of Juſtice and in other places, call'd upon to renounce the Depoſing Power as unlawfull, but could not be perſwaded to it; *to prevent their* Cavils *at that* Aſſertion *I thought it not unneceſſary to* give *ſome* few inſtances *which may ſuffice to* prove *it.*

We are aſſured *by the* greateſt States-man *of* his, *and perhaps of* any Age, *that* the Prieſts who were apprehended and executed for Treaſon in his time † always reſtrain'd their Confeſſion of Allegiance onely to be the permiſſive Form of the Popes Toleration; As for Example, if they were ask'd whether they did acknowledge themſelves the Queen's Subjects and would obey her, they would anſwer, yes, for they had leave for a time ſo to do; And at their very Arraignment when they laboured to leave in the minds of the people an opinion that they were to dye, not for Treaſon, but for matter of Faith and Doctrine — they cryed out that they were true Subjects, and did and would obey her Majeſty; immediately — they were asked by the Queens learned Council whether they would obey and be true Subjects if the Pope commanded the contrary, they anſwered by the Mouth of *Campion*, this place (meaning the Court of her Majeſties Bench,) hath no power to judge of the Holy Fathers Authority; and other Anſwer they would not make.

See Declarat. of the favourable dealing of her Majeſties Commiſſ. *p.* 4. 1583. 4to.

The very ſame account *of them, with ſome other Particulars, is* given *us by the* ſecular Prieſts, *in their* * Important Conſiderations; *that* being ask'd which part they would take, if the Pope or any others by his appointment ſhould invade the Realm: *ſome anſwered,* when that caſe happened they would then conſider what they had beſt to do; others, that they were not reſolved what to do, and others poſitively, that if any ſuch deprivation or invaſion ſhould be made for a matter of Faith, they were then bound to take part with the Pope. *Which Mr.* Campion *was ſo* zealous *for, that he was not contented to* affirm *that* he would take part with his Holineſs, *but very* earneſtly *demanded,* Pen, Ink *and* Paper *that he might* ſign *his* Reſolution. *And Mr.* Kirby, Cottom, Richardſon, Ford, Shert, Johnſon, Hart *and* Filbee all Prieſts, affirmed under their hands to her Majeſties Commiſſioners appointed to examine them, that the Pope hath Power to depoſe Princes, and her Majeſty was not to be obeyed againſt his Holineſs's *Bull*; in which anſwer they all agreed, only two ſheltred themſelves under this general Aſſertion, That they held as the Catholick Church held.

* *p.* 68.

Hunt. of the Rom. Fox, *p.* 146, 147.

Fowl's Hiſt. of Rom. Treaſ. *p.* 55 56, 57, 58.

And his Majeſty *of* Bleſſed Memory, *K.* † James *tells us, that* The Conſpirators *who* ſuffered *for the* Gunpowder Treaſon *juſtified themſelves, and even at their* deaths *would* acknowledge no fault; || *And when* Faux *and* Winter *were admitted to* diſcourſe *together in the* Tower, *they affirmed,* they were ſorry that no body ſet forth a Defence or Apology for the Action; but yet they would maintain the cauſe at their death.

† Premonition *p.* 291. of his works.

|| Account of the Proceedings, *p.* 126.

* *When ſome of the* Plotters *eſcap'd to* Callis, *and the* Governour *aſſured them of the* King's Favour, *and that though they loſt their* Country *they ſhould be* received *there, they replyed* that the loſs of their Country was the leaſt part of their Grief, but their Sorrow was, that they could not bring ſo BRAVE A DESIGN to perfection; *And not onely they who were ingag'd in it* juſtifi'd *the* Deſign, *but Mr.* Copley *aſſures us,* that he could never meet with any one Jeſuite who blam'd it.

* Hiſt. of the Gunp. Treaſ. *p.* 29.

Copley's Reaſons. *p.* 23.

“ *Some time after the* Jeſuits *were* baniſh'd *FRANCE for the* “attempt *upon the* KING *by* Chaſtel *one of their* Scholars, *when they were* ſoliciting a repeal *of that Sentence, the* Parliament *of PARIS* remonſtrated *to the KING, that* it was abſolutely neceſſary for them to renounce thoſe treaſonable Doctrines of the Popes power over Princes, or elſe *France* could not with ſafety admit them to return; *but tho' they were very deſirous of* admiſſion, *they* would not renounce *thoſe* poſitions *for it.*

See *Hiſt. Jeſuit. p.* 160. *Oportetigitur ut illi qui tenent & in regno veſtro manere volunt, eas* [*ſc. opiniones*] *publice in ſuis collegiis abjurent.*

It is notoriouſly known how many Breves *were ſent over into* England *to* forbid *the* taking *the* Oath *of* ALLEGIANCE, *which they* affirm *to* contain many things contrary to the Catholick Faith.

One was *dated* Sep. 22. 1606. *Another* Aug. 23. 1607. A *third*, Feb. 1. 1608. And a *fourth*, May, 30. 1626.

“*Immediately after the* Murther *of K.* Henry *the* Fourth *of* FRANCE, *the* Jeſuits *deſir'd* leave *to* teach Schools *in their* Colledges, *upon which the* Parliament *required*, that they ſhould firſt declare, that it is unlawfull for any perſon to conſpire the death of the King, that no Eccleſiaſtick hath any power over the Temporal Rights of Princes, and that all are to yield the ſame obedience to their Governours which Chriſt gave to *Cæſar*: *theſe* poſitions *were* propoſed *to them to* ſubſcribe, *but they* refus'd *to do it without* leave *from their* General.

Hiſt. Jeſuit. p. 219, 220, 221, 222, 223, 224, 225.

Ann. 1614. *Father* Ogilby *a* Jeſuite *was* taken *in* Scotland, *who being asked* whether the Pope be judge in Spirituals over his Majeſty, refus'd *to anſwer* except the *Queſtion were put to him by his* Holineſs'*s* Authority, *but affirmed* that the Pope might Excommunicate the King; and that he would not to ſave his life, ſay it is unlawfull, if the K. be depos'd by the Pope, to kill him.

Franck. *Ann. p.* 6, 7.

In the time of the late Confuſions, *when Mr.* Creſſy *publiſhed the* Reaſons *of his* leaving *the* Church *of* England *and turning* Romaniſt; *he therein inſerted a* Declaration *differing little from the* Oath *of* Allegiance, *affirming* that all the *Roman* Catholicks in *England* were ready to ſign it; *but his* Superiors *were of another mind, and therefore that* Edition *was ſoon* bought *up, and the* profeſſion *of OBEDIENCE* omitted *in the* ſecond: *and when ſome* Engliſh Gentlemen *of that* Communion

Creſſy's Exomolog. *p.* 72. *Par.* 1647. 8*vo.*

Lord *Clar.* againſt *Creſſy. p.* 76, 77.

nion had *ſubſcribed certain* propoſitions *of the ſame* import *with that* declaration, *their* ſubſcribing *was by the* Roman Congregation *cenſur'd as* unlawfull.

Hiſt. of the Ir. Remonſt. *p.* 523, 524.

What oppoſition *was made to the* Iriſh Remonſtrance, *after the* King's Reſtauration *is generally* known, *and I have* given *a* ſhort account *in the* third *and* fourth Chapters; *all that I ſhall remark here is this*, that it was a Tranſcript of Mr. *Creſſy*'s declaration which the *Pope* forbad the *Iriſh* Clergy, and they refus'd to ſign; "*Nay*, when *Father* Walſh adviſed them "to beg his Majeſties pardon for the Execrable Rebellion, "they not onely refus'd to ask pardon, but ſo much as to "acknowledge that there was any need of it: affirming "publickly, *THAT THEY KNEW NONE AT ALL* "*GUILTY OF ANY CRIME FOR ANY THING DONE* "*IN THE WAR.*

Hiſt. of the Ir. Rem. pref. *p.* 3. 4.

They often offer'd *to* declare *that the* Depoſing Power *was* not *their* Doctrine, *but could* not *be* perſwaded *to* condemn *the* Doctrine *which abets it as* unſound *and* ſinfull, *wherein they have been* imitated *by ſome* late Writers *on their* ſide, *who tho' call'd* upon *to* affirm *it* unlawfull *to maintain ſuch a* power *over* Kings, *would* never do it. *But tho' Father* Cann *would* not renounce *theſe* Doctrines, *he* propoſed *at* Rome *that a* formal OATH abjuring *the* OATH *of* ALLEGIANCE *ſhould be* impoſed *upon thoſe who had* taken *it*; *and that* all *who ſhould be* admitted Students *in the* Jeſuits houſe, *ſhould* SWEAR never to take the OATH; *ſince as he affirmed*, a time might come, in which it would be neceſſary for their intereſts, that they be under no ſuch tye to an Heretical Prince.

Hiſt. of Ir. Rem. *p.* 763.

See Pap. *not miſrep.* by Prot. *p.* 58. 1688. 4*to*, & Anſwer to Pap. *Prot. againſt Prot. Popery. p.* 131. *Lond.* 1686. 4*to*.

See Three *Letters* of the preſ. State of *Italy*, *p.* 46.

§. 5. *The* laſt Chapter *of the* following ſheets, *gives a brief* Account *of ſome of their* Artifices to MISREPRESENT *the* Doctrines *of the* REFORMED CHURCHES, *for every ſingle* inſtance, *I might have* given *ſome* hundreds, *for* I never yet ſaw any of their controverſial writings which repreſent our Doctrines as they are, *but leſt I ſhould be* charg'd *with imitating ſuch a* bad Example, *I deſire the* Reader *to take notice that the* firſt Quotation *out of* Securis * Evangelica *is not quoted*

* See *p.* 84

quoted as a ſtrict Miſrepreſentation, *but to ſhew how* while *they* † *tell us*, that the People ſwallow all down greedily in the lump, that Antecedents and Conſequents go down with them all at once, and therefore we ought not to draw odious Conſequences from their Doctrine; *they are* doing *that which they* blame *us for, and are* licens'd *to do it by the* greateſt Licenſers *of their* Church; *now if their* Rule *be* good, *then is Father* Porter *guilty of a* notorious Miſrepreſentation *in that* inſtance, *if it be* not good, then they muſt acquit us from that imputation which with ſo much Noiſe and little Reaſon they have endeavoured to fix upon us: *Let them* chooſe *which* ſide *they think beſt*

† Pap. *Proteſt.* againſt Prot. Popery. *p.* 18. 19.

§. 6. *Before I* cloſe *the* Preface *I muſt take* notice *of one thing more which I have not touched in the* Book *it ſelf, it being my* deſign *there onely to* prevent *the* danger *of their uſual manner of* Addreſs; *which would be of* no force *if our* People *did not give them a very* great Advantage, *by* running *on* all occaſions *into* diſputes *with them*; *I would* not *have them* kept *in* ignorance (*FOR BLESSED BE GOD OUR CAUSE NEEDS NO ROMISH ARTS TO UPHOLD IT*) *but it is an ill* thing *to be making* Experiments *in* Religion, *and for* unskilfull *and* weak men *to be* trying *their* skill, *with thoſe who by reaſon of their* Sophiſtry *will be too* hard *for them*; *I cannot therefore but* earneſtly requeſt *the* Reader *to* keep them (*if he fall into their company*) to plain Scripture, *which it is his* duty *to be* well acquainted *with*; *or elſe to* propoſe *their* Arguments *to ſome* learned Miniſter, *and* I *dare appeal to the* judgment *of any* impartial *Perſon, on which* ſide *the* truth *lies. I* deſigned *to have* publiſhed *ſome* directions *for the* help *of the* unlearned, *by* which *they might be* able *to* deal *with the* Miſſionaries, *but I am* happily prevented *by the* Learned *and* Reverend *Doctor* Sherlock, *whoſe* ſeaſonable *and* excellent Diſcourſe *ought to be in the* hands *of* all *PROSTESTANTS*, *who* by it *may be* enabled *to* deal *with the* greateſt Champion *among them*; *and I am* heartily glad *that ſo* good *a* pen *hath* undertaken *a* work *of that* Conſequence, *and I* hope *in a* little time *will* oblige *the* world *with the* ſecond part, *in the mean*

In his *Preſervative* againſt Popery, *Lond.* 1688. 4*to*.

while the Anſwer *which hath* appear'd *againſt it hath ſhew'd the WORLD* how little can be ſaid for Popery.

Anſwer to Dr. *Sherlocks* Preſer. againſt *Popery. Lond.* 1688. 4to.

§. 7. *I would not have the* Gentlemen *of the* Church *of* Rome *pretend, that I* have *(as one of their* celebrated Writers *expreſſes himſelf)* imitated the Scavenger in ſtopping no where but at a Dung-hill, *for I have* quoted *none but* allowed *and* approved Authors; *ſuch as are* daily publiſhed *with* allowance *by their* Party, *and therefore they* ought not *to be* aſham'd of, *or ſuch as have been* long received *with* Applauſe *among them*; *and as for what I have* cited *out of* Proteſtant Books, *let them* invalidate *their* Teſtimony *if they can, I will* engage *for the* truth *of my* Quotations *and* know *of no* Objections *againſt any* Author *I have* cited *which are of* any force.

Pap. prot. againſt Prot. Popery. *p.* 17.

§. 8. *I* deſign *very* ſpeedily *to* publiſh *the SECOND PART giving an* account *of ſeveral* other *ARTIFICES, by which they* endeavour *to* poſſeſs *the* people *with* favourable Opinions *of* them; *ſuch as their* Miracles, *the* brags *of the* Holineſs *of their* Church, *of their* Succeſſion, Unity *and* Certainty; *of the* uſefulneſs *of their* Confeſſion, *and that* all Antiquity *is on* their ſide: *expoſing their* method *of* diſgracing *the* Holy Scripture, *of* forging *and* corrupting Authors, *the* ſowing ſeveral Sects and Hereſies to divide us; *and that ſucceſsfull* Artifice *of* diſguiſing and palliating their doctrines; *to which add the* working on the peoples affections by asking *WHAT IS BECOME OF THEIR POPISH ANCESTORS? and* blinding *their* judgments *by* perplexing *and* ſophiſtical Similitudes; *with ſeveral* other Topicks *which they* frequently inſiſt on.

But after all *that* we can do, *'tis* GOD *alone muſt* give *the* Bleſſing *who is the* GOD of TRUTH, *to whom if our* Prayers *be* conſtant *and* fervent, *and our* Obedeince *to his Commands* univerſal *and* ſincere, *he is* engaged *by his* Promiſe *which can* never fail *to* keep us in the Truth; *in* which *that* all *who* read *this* Treatiſe *may* continue unmov'd, and order their Converſations ſo as becomes the GOSPEL of TRUTH, and HOLINESS, *is the* hearty Prayer *of the* AUTHOR *of it.*

That the Gentlemen of the Church of Rome *may have all the help in the world to convince me of Falſifications, if they can; and to ſpare them that trouble which they put us to, by careleſs and ignorant Quotations, I have here given them a Catalogue of the Books cited in the enſuing Treatiſe, with their Editions.*

A.

ARcana Societatis Jeſu, *Edit* 1635. 8*vo.*
Acts of the Conference at Paris, 1566 *Lond.* 1602 4*to.*
Acoſta de noviſſ. tempor. *Ludg.* 1592 8*vo.*
Anſwer to the conſid. on the Spirit of *Martin Luther*, *Oxford* 1687 4*to.*
Animadv. on Fanatciſm fanatically imputed to the Cath. Church, *Lond.* 1674, 8*vo.*
Animadverſions on a Sermon of the Biſh. of *Bath* and *Wells*, *Lond.* 1687 4*to.*
Auguſtini opera, *Paris* 1571 *fol.*
Ambroſii Opera, *Col.* 1616 *fol.*
Anſwer to the Provin. Letters, *Paris*, 1659 8*vo.*
Advice to the confuter of *Bellarmine*, *Lond.* 1687, 4*to.*
The Agreement bet. the Ch. of *Eng.* and the Ch. of *Rome*, *Lond*, 1687, 4*to.*
Athanaſii Opera, *Col.* 1686, *fol*,
Anſwer to the Letter to a Diſſenter, Printed for *H. Hills*, *Lond.* 1687, 4*to.*
Anſwer to two main Queſtions of the firſt Letter to a Diſſenter, *Lond.* 1687. 4*to.*
Anſwer to a Diſc. againſt Tranſub. *Lond*, 1687, 4*to*,
Avis aux R. R. P. P. Jeſuits ſur leur Proceſſion de *Luxembourg*, *Edit.* 1685, 12*s.*
Anſ. to the Let. from a Diſſ. *Lond*, 1688. 4*to.*
Anſwer to Pap. Prot. againſt Prot. Popery, *Lond*, 1686, 4*to.*
Anſwer to Dr. *Sherlock*'s Preſervat. againſt Popery, *Lond*, 1688. 4*to.*
Avis aux R. R. P. P. Jeſuits d' *Aix* en Provence. Sur on imprime qui à pour Titre: *Ballet danſé à la Reception de Monſeigueur Archevêque d' Aix*, *A Col.* 1687. 12*s.*

B.

B*urnet*'s Anſwer to the Letter of the Fr. Clergy, *Lond*, 1683, 8*vo.*
Bellarmini Controverſ. *Colon.* 1628, *fol.*
Baronii Annales, *Antw.* 1610, *fol.*
Dr. *Burnet*'s Letters of his Travels, *Rotterd.* 1687, 8*vo.*
Lucæ Brugenſis in Evangel. *Antw.* 1606, *fol.*
A. B. *Brambal*'s Works, *Dubl.* 1676. *fol.*
Dr. *Burnet*'s Hiſtory of the Reformation, *Lond.* 1679, *fol.*
—His Vindicat. of the ordin. of the Ch. of *England*, *Lond.* 1677, 8*vo*,
—His Hiſtory of the Rights of Princes, *Lond*, 1682, 8*vo.*
Bernardi Giraldi Patavini Apologia pro Repub. Venetorum.—*Vid.* Arcana Societatis, *Jeſu.*
Birckbeck's Proteſtant Evidence, *Lond.* 1635, 4*to.*
Baiting of the Pope's Bull, *Lond.* 1627, 4*to.*
Burnet's Sermon before the Lord Mayor, *Jan.* 30. 168$^{0}_{1}$. 4*to.*

C.

F. *Croſs*'s Sermon before the Q. *April* 21. 1686. *Lond.* 1687, 4*to.*
Conſiderations on the Spirit of *Martin Luther*, *Oxford*, 1687, 4*to.*
Jeſuits Catechiſm, *Edit.* 1602, 4*to.*
P. Craſſet La veritable devotion envers la S. Vierge, *Paris*, 1679, 4*to.*
Diſcourſe of Communion under both ſpecies, by the Bp. of *Meaux*, *Paris*, 1685, 12*s.*
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Wilſon's Hiſt. of G. *Britain*, *Lond.* 1653, *fol.*

Correct the *Errata* thus. 95. l. 19, in the *Margin* r. *p.*12. *p.* 32. l. 11. r. *commendavit.*

INTRODUCTION.

HAving obſerved the difference between the Method followed by *Proteſtant Divines*, and that which the *Gentlemen of the Church of Rome* take, in their unwearied endeavours, for gaining Proſelytes; I have ſeveral times taken notice, that inſtead of handling particular Controverſies, they, for the moſt part, wholly decline them, and take another courſe; wherein what their deſign is, will eaſily be apprehended, if we conſider that their experience tells them, that *Prejudice is the main prop of their Church*, which renders their people deaf to whatever is objected to their Doctrines; and they know very well how far that goes to make them believe whatever is impoſed on them. It is an uſual thing to hear the Common people juſtifie themſelves in matters of practice by the examples of thoſe they have an eſteem for; and if they can find any thing they are blam'd for, countenanc'd or practis'd by a perſon they look upon as a pious or wiſe man, 'tis their common argument, ſuch a man who is much better and wiſer than I, is of this opinion, or acts as I do, and why may not I? I am ſure he would not do it if it were not Lawfull: which obſervation thoſe *Maſters of Craft*, who *manage* even the *Eternal affairs of Souls* by the wiles of *Policy* and *Cunning*, make ſuch uſe of as to bend all their endeavours to create in the people a good opinion of them, and then they know their work is as good as done; and not onely my own obſervation aſſures me that this is their deſign, but I offer this evidence of it; Among all the *Romiſh* Converts you ſhall ſcarce find one, who is able to give you any particular reaſon for his change, but onely this, that he cannot think ſo holy a Church would deceive him; and he is convinced, that it is his duty in all things to ſubmit to her without examining her Doctrines, which is a clear proof that their main endeavour is to inſinuate themſelves into the good opinion of thoſe they would pervert; and having ſufficiently poſſeſs'd them with ſuch favourable thoughts, they eaſily prevail upon them to give themſelves up to be conducted by them; ſo that *prejudice* and *affection* makes more *Papiſts* than evidence of *Truth* and *Reaſon.*

Thus by inſiſting upon generals to *poſſeſs the affections, rather than inform the judgments of men*, they go on uncontroll'd, our Divines going the fairer way to work, and aiming at the rectifying mens underſtandings, not the forming of a party of Proſelytes, as if truth was to be found by the voices of the giddy multitude, and not by rational and convincing evidence; which made the ingenious Anſwerer to the *Dean of London-derry*, profeſs, (*a*) That *he always believed that they rather deſigned to gain Proſelytes by confounding their heads than by clear reaſon and information*; their deſign being, (*b*) *To make a ſhew of ſaying ſomewhat, ours to inſtruct our people.* I have had occaſion to be acquainted with ſeveral of their Converts, and do profeſs I could hardly ever meet with any who underſtood the matters in diſpute, but acknowledge it was the force of theſe general arguments that prevailed on them to a change.

And this way is not onely followed by ſome among them, but the whole (*c*) *Clergy of France*, have propounded *general Methods* to be proſecuted to this end, and the Univerſity of (*d*) *Lovaine* have publiſhed theirs.

Finding therefore that all their *ſucceſs* proceeded from *particular artifices*, I thought it my duty to endeavour, to prevent their doing any farther miſchief, by laying them open to the world, that the *unchriſtian ſleights* being *diſcovered*, and their force enervated, the people may be upon their guard, knowing what dealing they are to expect from theſe buſie men, and not be ſo eaſily poſſeſs'd with thoſe *fatal prejudices* which they labour to inſtill into them, in order to enſlave them to ſuch a *number of errors and ſuperſtitions*, as *no one Sect* beſides *was ever guilty of*; which I ſhall endeavour to doe in the following Chapters.

(*a*) Anſwer to the Conſiderations which obliged *Peter Manby*, &c. p. 3. *Lond.* 1687. 4to.

(*b*) Summ. of Prin. Cont. p. 3. *Lond.* 1687. 4to.

(*c*) See *Burn.* Anſw. to the Meth. of the *French* Clerg. 8vo. 1683.

(*d*) *Myſterium Pietatis Vltraj.* 8vo. 1686.

CHAP.

CHAP. I.

Of their Manner of Addreſs.

WHen the *Miſſionaries* have a deſign on any particular perſon, after acquaintance once got, they are very *cautious* not to begin *to inſiſt cloſely* upon any *Religious ſubject*, untill by their induſtry and diligent obſervation they have diſcovered the *diſpoſition* and *inclination* of their intended Proſelyte: this is one of the *ſecret Rules* found in the *College of Jeſuits* at *Paderborn*, that *in attempting to gain young men to liſt themſelves in their* (a) *Order, they endeavour to pleaſe them with ſuch diverſions as are beſt ſuited to their tempers, and moſt apt to allure them, to be of that Society where they meet with what is ſo agreeable to their inclinations.* It is indeed uſual with them to caſt out ſeveral *looſe words*, either concerning the *holineſs* and *certainty* of their *Faith*, or the *uncertainty* and *vanity* of the *Proteſtants*, which they know are as ſo many latent Darts, which will pierce deeper when other arguments come to drive them on; But till they find how the diſpoſition of the perſon lyes, they cannot practiſe their ſeveral *arts*, which *vary* according as the *tempers* differ of thoſe they deal with.

(a) *Inſtruct. ſecret. pro ſuper. Societat. Jeſu*, p. 17. It is one of the pieces publiſhed in the *Arcana Societat. Jeſu.* 8vo. 1635. See it in Engliſh. Printed at *London* for *Tho. Dring.* 1658. 8vo in the 2d Part of the *Myſtery of Jeſuitiſm.*

Their Character of *Religious men* gives them always an *opportunity* to diſcourſe with a *ſerious look*, and *grave accent* of the great things of *ſalvation*, which they ſeldom or never omit to lay hold on, ſeeing ſuch diſcourſes are very apt to make *impreſſions* upon the minds of thoſe who are *devoutly inclin'd*; and if the perſon they deal with be ſuch an one, they are very proper and ſeaſonable to be us'd to him; and on the other hand, if he be not, they can put no ſtop to their deſign, for by their reiterated *pretences* of *zeal* for the *ſalvation of Souls*, their frequent inſtances of their trouble to ſee ſo many led in *error*, and ready to periſh, and their free offering the utmoſt of their ſervice for ſo good a work, with their *earneſt* and ſerious *urging* the great danger a Proteſtant is in, they gain even with the *looſe* and *vicious*, a *good opinion* of them, that they are really in earneſt, and *believe* and *deſign* what they pretend; and there being *ſcarce* ſuch a thing in the world as a real *ſpeculative Atheiſt*, they know that all are deſirous of *happineſs* hereafter, though not willing to leave their ſins for it, therefore even with the *worſt* they get this advantage, that by their lamentations, and zealous pretences, they are believed to have a *deſign* onely to *lead* them to *Heaven*; which point gained, they know how to accommodate their doctrine even to thoſe, by *offering* them ſuch an *eaſie way to future happineſs*, that *diſtaſting* the *four methods of repentance*, and univerſal holineſs, they will willingly go where they have *hopes* of *gaining heaven, and keeping their ſins too.*

By this means being ſure to gain by ſerious diſcourſes whoever they have to deal with, you will certainly meet with as *heavenly and religious expreſſions* as can be invented; and after they have enlarg'd upon the *worth of ſouls*, the importance of the *right faith*, and their own intentions being onely to *enlighten* thoſe who are in the *darkneſs* of *Hereſie*, which they will expreſs with the utmoſt of their *Rhetorick*, and ſet off with the moſt *devout looks*, and *earneſt actions*; they will vary their expreſſions, to find out what is *moſt taking*; ſometimes they will tell you, we require what God never commanded, by teaching *thoſe duties* under pain of *damnation*, which are in themſelves *not neceſſary*, and the omiſſion of them onely *venial* tranſgreſſions, which do not in themſelves deſerve damnation; and that we call thoſe *mortal ſins*, affirming that all are *abſolutely obliged* to avoid them, which God never eſteem'd as ſuch; and that we make the caſe of *Chriſtians* too hard, affirming that there is no difference between *Counſels* and *Commands*; whereby we bind every one to doe thoſe things, which *none* according to them, except by a particular *vow*, are *oblig'd* to; that we *affirm* all our *duties* to be

Thus where we teach Meditation to be the duty of every Chriſtian. Fa. *Croſs* in his Sermon before the Q. *Ap.* 21. 1686. ſaith, *I do not approve the opinion of thoſe who hold it obligatory to all.*

ſo *imperfect*, that they are in themſelves *ſins*, thereby diſcouraging *Chriſtians* in their performance of them; and affronting the *grace* of *God*, as if he could not enable us to keep all his *Commands* perfectly, but there will ſtill be *imperfections* in their performances, which make work for daily *repentance*, ſo over-burthening the *Conſciences* of *Chriſtians*, where God hath not done it: This, they know, will be *greedily* catch't at by the *Libertine*, who is glad to hear of an *eaſier way* to *Heaven*, than the *Proteſtant* Church ſhews to her Members; and if the perſon they addreſs to, ſhould happen to be of a *devout* and ſevere principle, they know how to make uſe of the ſame charge, to work their ends; by complaining, that whereas *God* hath left ſome things onely *recommended* by way of *Counſel*, we by preaching them as *Commands*, take away all the *Merit* of thoſe performances, which is greater where men are left *free*, than when they are *obliged* under penalties; and that we do thereby frighten men from *real holineſs*; and by ſuch a general diſcourſe, which they can apply to all tempers, they make their way, towards *fixing a good opinion* of themſelves, in the minds of men, who are much taken if they be inclin'd to *vice* with the *hopes* of more *liberty*, which is offer'd them under the *ſhew of holineſs*, and if *ſerious* with the hopes of *meriting*, and attaining to a greater degree of *glory*, by their *free* uncommanded obedience, than they could expect from an *obedience* yielded onely to ſevere *Commands*; for the feeding of whoſe humour they will inlarge upon that uſual *Topick*, that *we have no repentance nor good works in our Church*, (a ſcandal which they often caſt upon us) and conſequently have *none of that ſtrictneſs which a pious ſoul delights in*; and this ſeeming argument for the greateſt *ſtrictneſs* they can turn to the *encouragement* of an idle and *vain diſpoſition*, by extolling the *eaſineſs* of their *abſolution* and *pennance*, when we take ſuch methods, as keep a man all his life to a *ſerious examination* and enquiry whether his *repentance* be ſincere.

Theſe *diſcourſes*, and ſuch as theſe being applicable to all ſorts of men, are *common* with them even at firſt ; but when they have made *a diſcovery of your diſpoſitions*, they come more particularly to their ſeveral *methods*, which are *ſuited* to each *temper* ; And having *endeavoured* with all their power by *actions*, as well as *words* to render themſelves *eſteemed*, according to that ſecret inſtruction to the (a) *Superiours* of the *Jeſuites*, that *they ſhould ingratiate themſelves with the people, by ſhewing the end of the ſociety, to be as tender of the welfare of their neighbour as of their own ; and upon this account undergo the meaneſt Offices, viſit the Hoſpitals, and aſſiſt the Poor ; make charitable Collections, and diſpoſe of them to the poor in publick, that others being excited by their liberality, may be the more kind to the Society.* They begin afreſh, if they deal with a *devout Soul*, to enlarge upon their *care of Souls*, and their *unwillingneſs* to *meddle* with theſe matters being more *enclined* to the more *practical duties*, as when the *Jeſuites* have a mind to *advance* any of their *Partizans* to a *high* place in any *Prince*'s Court, they are directed to (b) *inſiſt upon the great concern that Religion and Juſtice hath in thoſe who are advanced to Dignities, and therefore that ſuch ought to be elected as are eminent for their vertues, which they are to enumerate, and then be ſure to propoſe a friend of the Societies, as endued with the vertues they before commended; but at the ſame time expreſs their unwillingneſs to meddle.* Juſt ſo they govern themſelves in making *Converts*, among the *piouſly inclined* ; and as (c) Sir *Edwin Sands* obſerves, of their *geſtures*, and ſuch *pretences*, *When a Fryar an abandoner of the world, a man wholly rapt with divine affections and*

ecſtaſies ;

(a) *Inſtructiones pro ſuper. Societ. Jeſu*, p. 4.----*Ut ſe gratam & acceptam præbeat ſocietas incolis loci, multum ad hoc conducet explicatio finis ſocietatis, præſcripti in regula ſecunda ſummarii, incumbere in ſalutem proximi æque ac ſuam. Quare humilia obſequia obeunda, in Xenodochiis, & limo jacentes inviſendi.---Eleemoſynæ conquirendæ, dandæque pauperibus aliis videntibus, ut ædificati facto noſtrorum ſint in nos liberaliores.*

(b) Ibid. p. 30.---*Sæpe inculcent principibus, diſtributionem honorum & dignitatum in Repub. ſpectare ad juſtitiam ; graviterque deum offendi ſi contra eam a principibus peccetur ; ſe tamen nolle dicant ingerere in ullam adminiſtrationem reip. & hæc ſe invitos dicere ratione ſui officii ; Quod ubi apprehenderint principes, explicetur ipſis, quibus virtutibus præditi eſſe debeant viri aſſumendi ad dignitates reip. commendationis capita ſumantur, ex amicis ſocietatis noſtræ, &c.----*

(c) *Europæ Speculum*, p. 71, 72. *Lond.* 1687. 8vo.

ecſtaſies; his Apparel denouncing contempt of all Earthly vanity; his Countenance preaching ſeverity, pennance and diſcipline, breathing nothing but ſighs for the hatred of ſin; his Eyes lifted upward as fixed on his joys; his Head bowed on the one ſide with tenderneſs of love and humility, extending his ready hand to lay hold on mens ſouls, to ſnatch them out of the fiery jaws of that gaping black Dragon, and to place them in the path that conducts to happineſs; when ſuch a man, I ſay, ſhall addreſs himſelf to a woman----or to any other vulgar perſon of what ſort ſoever, perſwading, beſeeching with all plauſible motions of Reaſon, yea with ſighs of fear, and tears of love, inſtanting and importuning no other thing at their hands than onely this, to be content to ſuffer God to ſave their ſouls, and to crown them with everlaſting happineſs: which they ſhall certainly attain by ranging themſelves with the heavenly army of God, that is, by adjoyning themſelves to the Church of Chriſt and his Vicar; and this again and again iterated and purſued with ſhew of incredible care of their good, without ſeeking other meed and commodity to himſelf, ſave onely of being the inſtrument of a Soul's ſalvation. Is it to be marvailed, though---he prevail and poſſeſs them in ſuch forcible ſort, that no acceſs remain for any contrary perſwaſion-- and certainly by their dealing thus with men at ſingle hand in private----they prevail as experience doth daily ſhew exceedingly.

But as they take this *method* to deal with ſome, ſo they addreſs themſelves to others in a quite contrary manner, they having (as I ſhall prove more particularly hereafter) not onely ſeveral *ways* of *inſinuation*, but *ſeveral*, yea *contrary doctrines* fram'd on purpoſe to be as *baits* for all *ſorts* of men; which as I have often obſerv'd, ſo I find it noted by that *ingenious Gentleman*, who had ſpent a great part of his time in *Italy*, the mint of their policies, which they have, to my knowledge, made great uſe of in theſe *Kingdoms*, and ſome neighbour *Nations*: (a) *The particular ways* (ſaith he) *they have to raviſh all affections, and to fit each humour-- are well nigh infinite; there being not any thing either ſacred or profane, no*

(a) *Europæ ſpeculum*, p. 37, 38.

vertue or vice almoſt, nothing of how contrary condition ſoever, which they make not in ſome ſort to ſerve that turn ; that each fancy might be ſatisfied, and each appetite find what to feed on ; Whatſoever either wealth can ſway with the lovers, or voluntary poverty with the deſpiſers, of the world ; what honour with the ambitious ; what obedience with the humble ; what great imployment with ſtirring and metall'd ſpirits ; what perpetual quiet with heavy and reſtive bodies ; what content the pleaſant nature can take in paſtimes and jollity ; what contrariwiſe the auſtere mind in diſcipline and rigour ; what love either chaſtity can raiſe in the pure, or voluptuouſneſs in the diſſolute ; what allurements are in knowledge to draw the contemplative, or in actions of ſtate to poſſeſs the practick diſpoſitions ; what with the hopefull, prerogative of reward can work ; what errors, doubts and dangers with the fearfull ; what change of vows with the raſh, of eſtate with the inconſtant ; what pardons with the faulty, or ſupplies with the defective ; what miracles with the credulous ; what viſions with the fantaſtical; what gorgeouſneſs of ſhews with the vulgar and ſimple ; what multitude of ceremonies with the ſuperſtitious and ignorant ; what prayer with the devout ; what with the charitable, works of piety ; what rules of higher perfection with elevated affections ; what diſpencing with breach of all rules with men of lawleſs conditions. And ſo he goes on to ſhew how the very conſtitution of their Church is made up of ſuch contrariety ; which I ſhall inſiſt farther on in another place, my buſineſs here being to ſhew how they are prepared to fit each temper and inclination, with ſuitable diſcourſes and allurements. They know the *greateſt part of men* in the world are either very much *taken* with *gaudy* and *pompous ſights*, which *bewitch* their *ſenſes*, and ſo wholly poſſeſs them, as to *take away* all room for *rational reflexions* ; or ſo charm'd with the delights of their belov'd corruptions, that they are unwilling to part with them.

To catch the *firſt ſort*, we find them *boaſting* of the *ſplendour* and outward *glory* of the *Church of Rome*, to ſuch a degree, that they have *made* this (a) *pomp* a *mark* of the True

Church :

(a) Bellar. lib. de not. Eccl. c 18.

Church; this is obſerv'd by an *ingenious Author* of their *own Communion*: That * *they inſiſt much upon the fine Churches they have at* Rome, *whoſe admirable Structure doth greatly edifie Believers, and as* Cardinal *Pallavicini* ſays [lib. 8. c. 17.] *is of it ſelf capable to convert infidel Princes*; this way of catching people by gaudy Shews, and ſplendid Sights is look't on with ſuch a favourable Eye among them, that the three *Biſhops* † from *Bononia* in a *Letter* of *Advice* to *Pope Julius* the *Third*, obſerve that *the vulgar are given to admire and to be amuſed with theſe things, in the contemplation of which their minds are as it were ſo intangled that they have no reliſh for any other Food; no inclination to any other Doctrine*: they affirm that *they were deſign'd for that purpoſe*, and therefore give it as *their Judgment*, that *they ſhould be augmented and multiplied, for* (ſay they) *if the introducing and appointing thoſe few which we have mention'd were of ſuch uſe to the Settlement of your Kingdom, of what advantage would it be were there ſome new ones added, and this Advice was ſo exactly obſerved*, that the *excellent Richerius* a *Doctor* of the *Sorbon*, tells us, that ‖ *this was the Scope and Deſign of the Reformation eſtabliſhed by the* TRENT COUNCIL, *nothing being effected for the Truth, but external Pomp provided for; ſo that innumerable ſplendid, gaudy Ceremonies were dayly invented; whence proceeded a magnificent and theatrical Way of adorning their Churches, the Sacerdotal Ornaments glittering with Gold and Silver, while the Prieſts who wore them were mere Stocks; by which Artifices the peoples minds were amus'd and inſenſibly drawn from the conſideration of the neceſſity of Reformation:* which made the * *learn'd Andreas Maſius* complain, that *Piety was extinguiſhed and Diſcipline neglected, while all Applications were made and Inventions uſed to increaſe their Pomp*. The glittering *Gold* in their *Temples* and *curious Images* of *Saints* and *Angels*, the *numerous* and *ſtately Altars*, the mighty *ſilver Statues*, the rich and glorious Veſtments you ſee up and down in their Churches, ſtrike the *Senſes* into a kind of *Ecſtaſy*; which they are ſo ſenſible of, that with all their *Rhetorick* they *enlarge* upon this *Subject* ſtriving to *perſwade* their intended *Proſelytes*

* Sure and Honeſt meanes for the Converſion of Heretic. p. 110. *Lond.* 4to. 1687.

† See their Letter at large in *Vergerius*; and lately in Engliſh; intituled, *The State of the Church of Rome*, before the Reformation. 4to. 1687.

‖ *Richer. Hiſtor. Concil. Gen. l.* 4. *par.* 2. *p.* 246, 247. *Colon.* 1683. 8o.

* *Apud Richer. ubi ſup.*

ſelytes to ſee with what *Magnificence* they perform their *Worſhip*; thus when his MAJESTY *of Bleſſed Memory* * KING *CHARLES* the *Firſt* being then *Prince*, was in the *Spaniſh Court*, there were *great Summs* expended in ſolemn *glittering Proceſſions*, and their *Churches* ſet out with their *richeſt Ornaments*, to *charm* his *Senſes*, but he was too well *grounded* in his *Religion* to be *caught* with that *Bait:* And I remember this is given by † Capt. *Robert Everard* as a *Motive* to his *Converſion* as he calls it to the *Roman Church.* The great *uſe* they make of it, *enclines* me to *believe* this device is accompanied with more than *ordinary Succeſs*; it is alſo ſo *univerſal*, that in the *Indies* they have theſe *Pageants*, to *delight the Senſes* and *Phancies* of the *INDIANS*; || *Againſt Chriſtmaſs* Day, *they ſet up a thatch't Houſe like a Stall in ſome Corner of their Churches, with a Blazing-Star over it, pointing to the three Wiſe Men from the* Eaſt; *within this Stall they lay a Crib, and the Image of a Child, the* Virgin Mary *ſtanding on one ſide, and* Joſeph *on the other, there is likewiſe an Aſs and an Ox, the three Wiſe Men kneel and offer their Gifts, the Shepherds ſtand aloof off with theirs, and the Angels hang about the Stall, with ſeveral Inſtruments of Muſick; and there is ſcarce an* Indian *that cometh not to ſee this* Bethleem, *as we are aſſured by* one who was a Fryer, and *dwelt* in *thoſe parts* above *twelve Years*; who gives ſeveral *other Inſtances* of the *ſame Nature:*

* *Ruſhw. Collect. par.* 1. *p.* 83. *fol. Lond.* 1659.

† In his Epiſtle to the Non-conformiſts. 1664, 8*vo.*

|| *Gages* New Survey of the *Weſt-Indies. p.* 152. *Edit. Lond.* 1655. *fol.*

Ogilby in his Hiſtory of *Japan, edit. Lond.* 1670. *p.* 242, 246, 247, &c. gives an account of the ſame method uſed by the Miſſionaries in that Country.

I have frequently *been anſwered* by their *Converts* (when deſiring to know what they found amiſs in our Church) that we *did nothing* to *keep* up the *Remembrance* of our *Saviour*, which *they* were at the greateſt *Charges* to *effect*; and I have *received* a *Relation* from a *Gentleman* very *converſant among them*, which for ſeveral Reaſons I think worth inſerting.

This *Gentleman* in his *Travels* being at *Bruſſels* in the *Low-Countries*, was often *invited* by the *Prieſts* there to their *Churches* and *Convents*, after ſome time ſpent in debating *Points* in *difference* between the two *Churches*, they finding *no probability* of his *Converſion*; one day told him, *there would be a great Ceremony at ſuch a Church the* Fryday *following* (being

ing *Good-Fryday*) *at which they deſired he would be preſent*, one of them adding *that he thought the ſight of it alone was enough to convert any Heretick; and inſtanced in one or two Perſons on whom it had a very powerfull effect:* according to their deſire the *Gentleman* went, and by the *motion* he felt in himſelf, (the *Repreſentation* being ſo *lively* that it melted him into *Tears)* doth profeſs, "*he believes the weaker ſort of men, who* "*are not very well grounded in their Religion may be ſtrangely* "*altered by ſuch a ſight; tho' upon deliberation he found it ſo* "*groſs a piece of IDOLATRY that it created in him a greater de-* "*teſtation of the Religion of the Church of* Rome *than he had* "*before.* It being never that I know of related by any Author, I believe it will be very acceptable to the Reader to have an Account of it.

"At the *upper end* of the *Church* there is a *large Stage* e- "rected, in the *midſt* of which is ſet up a *Croſs*, on which is "*nailed* an *Image* of our *Saviour* (given as they ſay by the "*INFANTA ISABELLA*) made of *Paſtboard*, but *ex-* "*actly* to the *Life*, having *Joynts*, and the *Veins* appearing as "*full* of *Blood*; it is *crown'd* with *Thorns*, and *hangs* in the *po-* "*ſture* of a *crucified Perſon*; on *one ſide* ſtands the *Image* of *the* "*Bleſſed Virgin, all in mourning* and on the *other*, a *Coffin* to lay "the *Image* in. After the *Sermon*, (the *Governor*, and moſt of the "*Nobility* being *preſent*,) there come forth, *ſix Fryers bare-foot* in "their *Stoles*, who fall *proſtrate before* the *Image*, frequently *beat-* "*ing* their *Breaſts*, *lifting* up their *Heads*, and *looking* on it "with all the *ſigns* of *Grief* and *Adoration*; then *riſing by degrees*, "*two* of them remain *kneeling*, each *holding* an end of a large "*Swathe* which is put *under* the *Armes* of the *Image*; *two ſtan-* "*ding* under the *Image* to *receive it*, and the *other two aſcend-* "*ing* two *Ladders* which are placed at the *Back* of the *Croſs*; "when *one* with a *great* deal of *Reverence* taking off the *Crown* "*of Thorns*, wipes it and *deſcending* brings it to the *Front* of "the *Stage*, where *ſhewing* it to the *people* they *all kneel* with "much *Devotion*, then *approaching* the *Image* of the *Virgin*, "he *falls* on his *Knees* and *lays* it at *her Feet*; then *return-*

“ *ing* up the *Ladder*, they with a great *noiſe* and *knocking* take
“ out *one* of the *Nails*, upon which the *arme* of the *Image* falls,
“ exactly *like* the *arme* of a *dead man :* this *Nail* he *carries* to
“ the *people*, who, as before, *proſtrate* themſelves, and *he* with
“ the *ſame geſture* preſents it to the *Virgin*; after which the
“ *other nails* are *ſhewn* and *preſented :* the *Body* being *taken*
“ *down*, and *brought* by them with a *ſlow pace*, and *mournfull*
“ *look* to the *people*, they *adore* again, when the *Fryers* upon
“ their *knees* preſent it to the *Virgin*, and with *much ceremony*
“ *lay it* in a *glaſs Coffin*, in which it is *carried round* the *Town*
“ the *ſeveral Orders* (the *Carthuſians* and *Jeſuits* excepted,
“ who *attend* at *no proceſſion)* with *lighted Candles* preceding,
“ the *Governour* of the *Netherlands*, and the *Nobility* follow-
“ ing *bare-headed :* what they did afterwards, the *Gentleman*
“ ſaw not.

Thus have the *Romaniſts* brought the moſt *groſs Pageantry* into their *Church* to be *motives* to their *Religion*, not conſidering that the *Heathens* of *Japan* and *China*, and the Inhabitants of *America*, whoſe *Images* and the inſide of their *Temples* are all of *Maſſy Gold*, have *in this reſpect a fairer Title* to be the *True Church* than *they* ; from whence the *Heathens* of old *cannot* be *excluded* (if *Pomp*, as *Bellarmine* and *others teach*, be a *Mark of the true Church*) *ſeeing their Ceremonies* and *Rites* of *this nature* are *copyed* from *them*, as is *confeſſed* by *Cardinal* * *Baronius*, that *the Offices of Pagan Superſtition were purpoſely introduc'd and conſecrated to the ſervice of* God, (as he calls it) *and true Religion.* And yet by *this* very *Method* they *gain* ſo *much* that † a *diligent Obſerver* of them before cited, affirms, “ *that were it not that the Muſick, Perfumes, and*
“ *rich Sights, did hold the outward Senſes with their natural de-*
“ *light ; ſurely their Worſhip could not but either be abandon'd*
“ *for the fruitleſneſs or only upon fear and conſtraint fre-*
“ *quented.*

And *in this particular* they have their *ſeveral Baits* according to the *ſeveral Diſpoſitions* of *men*, for the *more refin'd ſort* of thoſe who are *caught* with theſe *glorious* and *ſplendid*

* Ad ann. 200. ſect. 5. *Conſulto introductum videtur ut quæ erant gentilitiæ ſuperſtitionis officia eadem veri Dei cultui ſanctificata in veræ religionis cultum impenderentur.*

† Europæ ſpeculum. p. 8. *Lond.* 1687. 8o.

ſights, they have *ſuch repreſentations* as *I have mentioned* ; but for the *leſs diſcerning*, they are *(like their Similitudes)* ſo *groſs*, that in a *perſon* of a very *moderate underſtanding*, they are *fitter* to *excite* a *loathing* and *contempt* than *admiration* ; for *what* other *effect* can proceed from *ſuch a picture*, as of that *over the Altar* at *Worms*, which one would think was *invented* by the *enemies* of *Tranſubſtantiation* to *make* it *appear ridiculous*? "There is a *Wind-mill*, and the *Virgin* throws *Chriſt* into the " *Hopper*, and he *comes out* at the *eye* of the *Miln* all in *Wafers*, " which ſome *Prieſts* take up and *give* to the *people*. But *not*-" *withſtanding the courſneſs* of this *Emblem*, it is ſo *agreeable* " to the *Genius* of the *German Boors*, that it is *to this day* over " one of their *Altars* there.

Burnet's Letters of his Travels. p. 287, 288. edit. Roterd. 1687. 8o.

This *practice* of theirs, in which they *place* ſo much *confidence*, and *to which* they are *beholden* for *much* of their *ſucceſs*, is ſo *far* from being *warrantable*, that it is *directly contrary* to the *deſign* of the *Goſpel*, whoſe *ſimplicity* is ſuch, as that *it needs none* of *theſe gew-gaws* to *ſupport* it, and *therefore* was *ſpread* by the *firſt planters* of it *without them* : Saint *Paul* was ſo *far* from making *uſe* of ſuch *vanities*, that he *durſt not uſe the* * *enticing words of man's wiſedom* in his *Sermons* and *Exhortations*; which ſurely is much more tolerable, than to endeavour to gain men to the true *Religion*, by *bewitching* them with thoſe *ſenſual objects*, which the *deſign* of *Chriſtianity* is to *wean them from* ; and certainly when we are caution'd *not to be like* † *children toſſed to and fro with every wind of doctrine, through the ſlight of men* ; there is a particular caution included therein againſt ſuffering ſuch *vain ſhews*, and *gaudy pomps* to make *impreſſion* on us, which are the *peculiar delights* of *children*, and muſt needs *argue us very much* || *children in underſtanding* and *religion* to be *intic'd* by them.

* 1 Cor. 2 4, 5.

† Epheſ. 4. 14.

|| 1 Cor. 14. 20.

The truth of this is ſo clear, that *thoſe* among the *Romaniſts*, who endeavour to *fix* in their *minds* a *right Idea* of *Chriſtianity*, remembring that the *Founder* of it ſaid, *His Kingdom was not of this world*, conceive ſuch an *indignation* againſt theſe *carnal* and *vain Methods*, that one of them doth not ſtick

* Sure and Honeſt means for converting Hereticks. *p.* 110.

to ſay, * “ *That if any man be converted by theſe, he is a fool;*
“ and aſſures us, *that he knows that upon people of underſtanding,*
“ *who apply themſelves to ſolid things, and grow in ſpirit and*
“ *truth, this hath a contrary effect, for theſe things do debauch*
“ *the mind, and ſet it on wandering. The enquiry* (continues
“ he) *is about ſeeking God, and finding him in thoſe places; and*
“ *it is not the ſight of the fine guilding, or the excellent painting*
“ *of an Edifice, nor the hearing of a ſweet Harmony, but rather*
“ *the lifting up of our minds above ſenſible objects, and ſeparating*
“ *them as much as poſſibly we can from ſenſe and imagination: it*
“ *is the fixing the eyes of our underſtanding with a religious atten-*
“ *tion upon that inviſible ſpirit, upon that Sun of Juſtice; and*
“ *when we do it with that Love and Reverence that is due to it, we*
“ *ſhall never fail of ſeeing and hearing the moſt delightfull things.*
And then he *goes on* to *lay down reaſons* why we *ought not* to
be *wrought* upon by ſuch *external things:* “ *The Fathers* (ſaith
“ he) *were of opinion that Antichriſt ſhould one day ſeize upon*
“ *the moſt Magnificent Temples of the Chriſtians; this was the*
“ *opinion of St.* Hilary, *and of St.* Jerome; *this laſt mentions*
“ *the very Rock of* Tarpeius. *Therefore the Popes ought not to*
“ *glory over-much in their Buildings, ſince Antichriſt ſhall one*
“ *day place himſelf in them.-----I like well enough to ſee ſuch fine*
“ *things as theſe, but I confeſs that I have more devotion in a lit-*
“ *tle Church without magnificence or rich ornaments, than I have*
“ *in ſuch places. I find that my devotion does inſenſibly divide,*
“ *and that ſenſe doth ſometimes carry away a part of my mind,*
“ *and tranſport it to ſenſible objects which do not deſerve it, and*
“ *that my affection is thereby weakned, whatever care I take to ga-*
“ *ther it up and unite it. This hath a much more dangerous effect*
“ *upon the Common people, who have no knowledge, and whoſe Re-*
“ *ligion lyes onely in their eyes and ears, they do in an horrible*
“ *manner faſten on theſe things, which are onely obvious to their*
“ *ſenſe, and go no higher.*

Ibid. pag. 111. For this he cites, *Hil. contr. Auxentium.* & *Hieron. ad Marcellam viduam.*

And ſhall *theſe things* which the *ſober Romaniſts* themſelves *confeſs* to be an *hinderance of piety*, deſtructive to *devotion*, and *fit* to *prevail* upon *none* but *fools*, be the *motives* to *rational men* to *leave* the *pure* worſhip of *God*, to have their *eyes delighted* by gaudy *ſhews*, and their *ears* pleaſed with all ſorts of *muſick?* I doubt not but the doctrine of *Ecſtaſies* and *raptures*, ſo highly *applauded* in the *Romiſh Church*, hath its *greateſt ſupport* from theſe *external glories*, which are *proper* to *raiſe the affections* to ſuch a pleaſing *height*, as renders them almoſt *inſenſible*; which though onely the *effect* of the *pleaſure* the *ſenſes* are entertain'd with, are *by them* extoll'd as *holy motions*, and *divine illuminations*, while the *ſoul is not* at all *affected*, or *better'd* by ſuch *tranſports*.

There lyes therefore an *indiſpenſable obligation* upon *every perſon*, but *eſpecially* upon *ſuch* as by their *natural diſpoſitions* are *apt to be affected by ſuch things*, to keep a *conſtant* and *ſevere watch* over their *affections*, that they do *not blind their underſtandings*; remembring *Religion* conſiſts in the *Underſtanding* and *Will*, being *rightly informed* and *directed*; not in the motion of the *ſpirits*, and *tickling* of the *ſenſes*; the Doctrine of the *Goſpel* being deſigned for the *good of Souls*, never an Article of it *calculated* to *gratifie* and *pleaſe* the *fleſh*. Beſides, how *unreaſonable* is it that thoſe *things* which ANTICHRIST ſhall *boaſt* of, and *pride* himſelf in, ſhould be ever *us'd* as an *argument* to *proſelyte* any to a *party*? as if they muſt needs be the *onely true Church*, becauſe in this *they reſemble ANTICHRIST*. If *men* would but ſeriouſly *reflect*, it is an *eaſie matter* to perceive even *from hence*, that what I *noted* in the *Introduction*, of their deſigns, is true; for what doth all theſe *glorious ſhews* tend to the making a man *wiſe unto ſalvation*, or the *fitting* him for the *enjoyment of God?* *All* the *tendency* they *can have* is to work upon mens *affections*, which I before *obſerv'd*, is their *main deſign*. Now we know that ſuch *emotions* are *ſeldom permanent*, which made the *excellent Richerius*, ſpeaking of theſe things, *(though himſelf a Papiſt)* affirm, *That thoſe who thought theſe methods would be long of force, will in a little time find themſelves mightily deceived*. And this is *not unknown* to the *Miſſionaries*, who therefore *ſtrike* while the *Iron* continues *hot*, and *ply* the *perſon* whoſe *affections* are thus

Lib. 4. Part 2. p. 246.

raiſed with their *Miracles*, their *Holineſs* and *ſuch particulars*, which *we* ſhall *diſcourſe of* anon.

And I *cannot* think it one of the *leaſt weighty conſiderations*, to *deter* men from being *gull'd* by ſuch *trifles*, to *reflect* that *theſe things* are *deſigned* either for *ſuch* as have *no real ſenſe* of *Religion*, or to *bring them to have none*; the *firſt ſort* being *very glad* of ſuch a *Worſhip* as *gratifies* their *voluptuous* humours; and others *more ſoberly* inclin'd, are thereby *taught* to *worſhip God* wholly *in a ſenſual manner*, and ſo *eſtrang'd* from the *pure* and *ſpiritual part* of *Religion*, which *God* alone *delights in*.

Neither is this method onely calculated for ſuch, but *they have* likewiſe a *ſingular dexterity* in *accommodating* themſelves even to the *vices* and *corruptions* they find *men* moſt *addicted to*; if *ambitious*, they endeavour to *feed* that *humour*; if *voluptuous*, to *gratifie* them in *that*; if *revengefull*, they *permit them* to *follow* their *inclinations*; if *covetous*, *(though of all vices, they are moſt enrag'd againſt that)* yet, *for a while*, they *can find a way*, *not* to be *grievous* to them, and as *pliable* they are to the *prodigal*. This is an *obſervation* made of the *Jeſuites* by ſeveral *Doctors* of the *Sorbonne* in *Paris*; * " *They* " *ſpeak of nothing but magnificence and liberality to thoſe who* " *are vain*; *telling them, that by theſe actions they eſtabliſh their* " *reputation*; *and the more to puff them up with ſuch conceits,* " *they cite* examples *to that purpoſe*. Nay, leſt they ſhould be terrified with the torments of *Purgatory* after this life: † *Bellarmine* affirms, *that in probability there is a Purgatory where thoſe pains are not endured*; which is *ſeconded* by *many* of their *Divines*, who, together with *Bellarmine*, found it upon *Revelations* made to venerable *Bede*, and others: and || *Aquila* expreſly and *purpoſely defends this opinion*; And *leſt they* ſhould *grow cold*, conſidering that they muſt *not meet* with *ſenſual joys* in *Heaven*, all the *happineſs* of the *bleſſ'd Spirits* conſiſting in the *Viſion of God*, which theſe *voluptuous men cannot apprehend any great delight in*, they *have* therefore *coined a new deſcription* of that *happy place*; affirming,

* Moral Practice of the Jeſuites, p. 384. *Lond.* 1670. 8vo.

† *Lib.* 2. *de Purg. c.* 7.

|| Moral Practice of the Jeſuites, p. 386.

* affirming that "*there ſhall be a ſovereign pleaſure in kiſſing* "*and embracing the Bodies of the Bleſſed ; that the Angels ſhall* "*put on womens Habits, and appear to the Saints in the dreſs of* "*Ladies ; that women ſhall riſe with long Hair, and appear* "*with Ribbands and Laces as they do upon Earth ; that married* "*people ſhall kiſs one another, and their Children as in this life.* Thus theſe *ſubtil Deceivers* will *rather follow Mahomet*'s *ſteps* in aſſerting a *ſenſual Paradiſe*, than loſe one of their *Proſelytes.*

I neither deſign here to enlarge upon this Subject, nor pretend to inſtance in all their *turnings* and *artifices* to this end : the firſt, becauſe I refer it to another Head, when I come to treat of their *diſguiſing and varying their Doctrine* ; the latter, becauſe I cannot pretend to do it, their *Arts* being *numberleſs* ; but by *ſuch inſtances* as theſe are, the Reader may eaſily *diſcover* them, when they *act a part* of the *ſame nature.*

In *Chriſtmas Ann.*1624. one *Father Leech* told † *Mr. J. Gee*, "*That if any but hear Maſs, and after hearing be ſprinkled* "*with holy-Water and kiſs the Prieſt's Garments, he could not* "*commit that day any mortal ſin, though he would never ſo* "*fain* ; and *my Author* cites in the *Margin*, ſome || *Authors* who *teach the ſame* ; an excellent Maxim to *make* the *greateſt Sin* become *none* at all, and very much a-kin to that, *that God ſees no ſin in his Children.*

This *ſuiting themſelves* to the *carnal deſires* of *men*, is ſo *uſual* among them, that * one of their *own Authors* could not forbear making this Obſervation. "*Do not you hear them how* "*they ſpeak plauſibly to itching Ears, altering, faſhioning* "*and re-faſhioning their Religion ; according to the will and* "*wantonneſs of them whoſe glory next unto their own they pre-* "*fer before the Glory of God?*

* Ibid. p. 388, 389. Note, that this Book entituled, *The Buſineſs of the Saints in Heaven* ; was *written* by *F. L. Henriquez*, approved by *Fr. Prado Provincial of Caſtile.* Ap. 28. 1631. and *allowed* of by *order* of the *General of the Jeſuites*, Mutius Viteleſchi.

† *Gee*'s foot out of the ſnare. p. 13. 4to. Lond. 1624.

|| Barſt. *in lib. inſtit. The Propitiator. pag.* 74. *vid. Fitz-ſim. in fin. citat. in divers. loc.*

* Ebber. in præf. in com. Philip. ſuper. Chriſt. ad Cor. cited by Mr. *Gee*.p.17.thus. An non audis dicentes grata multitudini, flectentes, fingentes, ac refingentes, religionem ad nutum & cupiditates Dominorum & cœtuum quorum gloriam niſi ſuam pluris faciunt quam gloriam Dei?

This *proſtituting* the holy Name of *Chriſtianity* to *ſerve* the *intereſt* of a *Party*, and making that *God* in whom is *no Variableneſs*, and who is infinitely *Holy* to be the *Author* of ſuch *contrary* and *wicked Doctrines*, is in it ſelf ſo *odious*, and doth at firſt ſight appear ſo *unworthy*, that I think it needleſs to make any Reflexions on it.

I ſhall cloſe this *Chapter* with ſome *Reflexions* upon what I mention'd in the beginning, their *great pretences of Zeal for the good of Souls*, after I have briefly mention'd their *remaining Arts*, which they practiſe in their *firſt Addreſs*; in endeavouring to *diſcover* the *Capacities of thoſe* they *deal with*, that if they be of *ſlow* and *heavy Underſtandings*, they may *deal* with *them* as with *ſuch*, where *Arguments* of the *nature* of that *Emblem* before-mention'd *of Chriſt thrown into the Hopper*, will be *moſt proper*: if they diſcover *quick* and *ſprightly parts*, all the *ingenious Reflexions* upon the *Proteſtants*, that they can call to mind, are *with* a *pleaſant Smile* caſt out, and they endeavour with *all manner of Addreſs* to render their *Company* acceptable and diverting; and when they have thus *ingratiated* themſelves, *if* you *ſpeak* of any of our *Books* or *Divines*, they will with a *ſlighting accent* tell you, *they are not worth their minding*; “ as I remember, “ objecting a paſſage out of *Dr. Stillingfleet* againſt *Idolatry*, “ to one of them; he reply'd, *he miſtook the Queſtion ſo, that* “ *he had not patience to read him*; though another went further, *affirming that he was either a Knave or a Dunce*: thus the Author of *the Requeſt to Proteſtants*, begins with ſuch a *Magiſterial Sentence*, againſt his *Anſwerer*; * that “ *he concluded it a Pamphlet unworthy of ſpecial notice, and expected,* “ *if not more pertinent, yet at leaſt more plauſibly replies, ex*“*cept Proteſtants meant their Profeſſion ſhould be expos'd by Si*“*lence, or a ſilly Defence, and for the future eſteem'd deſtitute* “ *of any divine Evidence*; though what *little reaſon* he had *to ſay ſo*, the *World* hath *ſince ſeen*, and I dare appeal to any *impartial Perſon on their own ſide*, whether, *there be not more of affected Scorn* than *Truth* in that *fine Speech*. Nay, *they*

* Proteſtancy deſtitute of Scripture-proofs. p. 1. 4to. 1687.

will not onely make the *World believe* that they *deſpiſe us*, but will *expreſs their Contempt* even in the moſt *unhandſome Language*, * as *Dr. Ruze*, tho' a *Frenchman* and at *Paris* when the *Miniſters* Monſieur *de Spina* and Monſieur *Barbaſte* Miniſter to the *Q.* of *NAVARR*, *deſired liberty to pray before they began the Conference*, which was then to be held, *in the houſe of the Duke de Montpenſier*, told them, *that if They would go pray, He would go to piſs during the time of Prayer.*

* Acts of the Conf. at *Paris* in *July*, and *Auguſt*. Ann. 1566. in the preface. p. 8. 4to. Lond. 1602. This conference was printed the ſame year 1566. in French with this Title, *Conference entre deux Docteures de Sorbonne, & deux Miniſtres de l' Egliſe reformée*. 8vo.

I cannot here forbear anticipating the next *Chapter* by deſiring the *Reader* that whenever he meets with ſuch *Carriage*, he would *make it* rather a *Subject* for his *Laughter*, than his *ſerious Thoughts*; and in the following *Chapter* I ſhall give him ſome *Reaſon* for it; and I deſire he would take this as a *Maxim*, to *ſuſpect every thing they ſay*; a *Maxim* very *neceſſary* to be obſerved, as an *Antidote* againſt their *great Deſign* in the beginning of a *proſelyting Intrigue*; for *I durſt venture any perſon* among *all* their *Reaſons*, if this *inſinuating way* of *ingaging mens Affections* were *laid aſide*.

If men would learn to *love* thoſe who are of *another Profeſſion*, while they hate their *Errors* and *Superſtitions*, we might *hope* to *ſee* again the *primitive Charity* reſtored; and therefore notwithſtanding the *bitterneſs* of *Romiſh* Spirits, and their *greateſt Kindneſſes* carrying a deſign in *them*, it is our *duty* to *love* their *perſons*, eſpecially thoſe who by particular *Obligations* deſerve it; I know it is an *uſual way* among them to *enquire* into the *Wants* and *Conditions* of *others*, and they *know* where to get *Money* to *ſupply* them, and are *ready* with all *officiouſneſs* to *aſſiſt* and *oblige* their *acquaintance*, *eſpecially* thoſe they are *tampering* with; and though we *ſee* through theſe *Artifices*, yet we are bound to be ready to do the *ſame*, or *greater kindneſſes* for them if *we* are *able*; but *on* the *other ſide* our *juſt reſpect* for them *ought not* to *leſſen*

our

our *love* to *truth* or *make* us *leſs* diligent in *ſearching after it*; neither ought we to have ſuch an opinion of them as to have a *leſs eſteem* for our *Religion*; To ſuffer that would be to *love* them *more* than *God*, and to *concur* with *them* to our *own deceiving* in ſuch *unworthy Actions*, as an *honeſt Heathen* would be *aſham'd* of; I know they *have* made *ſeveral Converts* by *this* one *Artifice*; " they will *go* to a *perſon* whom they *know* " to be *under ſtraits*, and among other Arguments, *inſiſt* on " the *want of Charity* in our *Church*, and *adviſe them* to go " to ſome of our *Miniſters* and ſee what *they* will *do* for *them*; " upon this *ſome* of them have *come* to ſome *Divines* whom " *I could name*, and that *very lately*, complaining of their " *wants*, and that there is no *proviſion* made for *them*, " relating what *proffers* they have from the *Gentlemen of the* " *Church of Rome*, if they will be of that *Church*. Now for a *Miniſter* to *maintain* theſe *people* is *impoſſible*, all that he can do being to give them ſome *preſent Relief*; this the *Prieſts* make their *Advantage* of, remonſtrating how true it is, that as they affirm'd our *Church* is *void* of *Charity*; which ſo *abounds* in *theirs*, that *if they will be reconcil'd they ſhall have a plentifull Allowance*, which guilded *Bait* hath been greedily *ſwallowed* by too *many*. I cannot ſay that they have kept their words with none, but I know there are *ſeveral* whom they have *gained* by this *means*, who being *once made ſure* by the * *Oath* which they make them *take*, have their *Allowances taken off*, under pretence that the *Stock* is *exhauſted* by the *multitude* of *Converts*, and they are able to continue it no longer.

* See the Oath in the Pontifical, *Edit. Colon.* 1682. *p.* 450, 451. 8*vo.* Where after they have profeſſed obedience to the Pope, they go on thus, *Jurans dico per Deum Omnipotentem, & ſancta Dei Evangelia, me in unitate & communione præmiſſis in concuſſe manſurum. Et ſi (quod abſit) ab hac me unitate aliqua occaſione vel argumento diviſero, perjuris reatum incurrens æterne obligatus pœnæ inveniar, & cum auctore ſchiſmatis habeam in futuro ſæculo portionem.*

From ſeveral Inſtances which may be produc'd of this kind, it were an eaſie matter to form very ſtrong *Arguments againſt* too much *Credulity*; but our *HOLY RELIGION* needing no worldly Conſideration to uphold it, I ſhall only reaſon from the *weakneſs* of a *change* which is begun to be effected by *ſuch* an *Artifice*; it being one of the moſt *heinous Sins* to chuſe a *Religion* for *profit*'s ſake, and *incompatible* with true *Holineſs*. Seeing *worldly Gains* are ſo far from being permitted to have any *force* in a *Soul* endued with that, that the being *Chriſt*'s *Diſciple* infers a *renunciation* of them *all*; from whence I may draw another proof; "*That* the "*deſign* of thoſe *Gentlemen* is *not* to *inform* mens *Under-* "*ſtandings*, but ſo they *get* them to *their ſide*, they have "*their end*; but this I refer to the *SECOND PART*, where I deſign to treat more particularly of this Method.

There is yet another *effect* which the *readineſs* of the *MISSIONARIES* to *OBLIGE* thoſe they deal with, is deſign'd to produce, the *creating ſuch a good opinion of them, as ſhall incline men to be guided by their Directions*: this I mention'd before, but choſe to inſiſt upon it here, becauſe it is uſually *furthered* by the *opinion* of *Zeal* and *Love* to *Souls*, which by their *words* and *geſtures* they endeavour to drive the *people* into a *belief* of.

But here it is to be *conſidered* that a *fair Carriage* is *not* the *ſign* of a *meſſenger of Truth*, but *may be* and *is found* in *deceivers* and *falſe Prophets*; * our *Saviour* having long ſince *told us* that *falſe prophets come in ſheeps clothing*; and the great *Apoſtle* of the *Gentiles* informs us, *that with* † *good words and fair ſpeeches they deceive the Hearts of the ſimple*; and *therefore* is the more *earneſt* with the || *Coloſſians*, becauſe he knew *deceivers would uſe enticing words*; ſuch going about for that end *who have a* * *form of Godlineſs* though *not* the *power*; and for theſe who *go about* in the *name* of *Chriſt* to *promote* their *own ends*, with *words* † *ſmoother than Butter*; our *Saviour*, when he told us of them, *gave* us likewiſe a *rule* how to *deal* with *them*, || *ye ſhall know them by their fruits*, not by their outward actions, for *none* are more *outwardly ſtrict* than *deceivers*, but by their *Doctrines*; if *they* be *not*

of

* *Matt.* 7. 15.

† *Rom.* 16. 18.

|| *Col.* 2. 4.

* 2 *Tim.* 3. 5.

† *Pſal.* 55. 21.

|| *Matt.* 7. 16.

of *God*, all the *reſt* is but *ſheeps cloathing*, but *pretence* to *innocence* and *ſincerity* when the *Eſſence* of it is *wanting*; that *ſheeps cloathing* being *expounded* by the *Romaniſts* themſelves to imply * *an affected ſimplicity and ſincerity*, † *enticing words, and ſpecious works*. Now for any man to be caught with *theſe* which are the ſpecial *properties* of *falſe prophets* and *deceivers*, would *appear incredible*, if *Experience* did not ſhew how *little* the *Cautions* of our *Saviour* are *reflected* on, which renders ſuch *weak perſons* the *leſs capable* of *excuſe*, becauſe though they were *warn'd* of this *Snare* they *would not avoid* it.

* *Lucas Brugenſis in loc. Edit. Antwerp.* 1606.
† *Maldonate in loc. Edit. Mogunt.* 1624.

This *ſhew* of *Zeal* and *Piety*, we are *told* "by the *Jeſuite* || *Acoſta*, *will be induſtriouſly* "*affected by the Meſſengers of Antichriſt*, *where*"*by* he ſays, *they will enſnare many heedleſs and* "*unthinking Souls*; which *makes* that *caution* of the *Wiſe Man*, abſolutely *neceſſary* to be frequently *reflected* on, and *diligently obſerved*, *when he ſpeaketh fair, believe him not*, for if the *ANTICHRISTIAN EMISSARIES* ſhall *bid* as *fair* for the *good opinion* of *men* by ſuch *ſpecious preſerve*, how great an *indifference* ought *every one* to *preſerve* for all *perſons*, till they *ſee* their *fruits*. This is *equally* the *duty* of *all ſides*, neither can we be too *ſuſpicious* in *matters* of our *Eternal* Concern, where *nothing* but *evident proof* from *Divine Authority* ſhould *prevail* with us. For in obedience to the command of *St. John* * to *try the ſpirits whether they are of God*, it is our *buſineſs* to *receive no Doctrine till it is confirmed by the word of God*; this *ſuſpicion* and *caution* is *recommended* to us by the great *Champion* of the *Romaniſts* at *OXFORD*, ſo that all *reaſon* concurs to *excite* us to that *diligence*, for which the *Apoſtle Paul* ſo *highly commends* the *Inhabitants* of † *BEREA*, *that they would not believe what he taught till by ſearching the Scriptures they found he agreed with them*. I know indeed the *Gentlemen* of the *Church* of *Rome* will *not* allow ſuch a *ſearch*, but the *aforeſaid* || *Author* expreſly affirms *that*

|| Joſeph. Acoſta de noviſs tempor. l. 2. c 20 Edit. Lugd. 1592. 8vo. *Ad ſignorum magnitudinem accedet apta & compoſita ad decipiendum ſanctitatis ſimulatio qua ſolet (ſc. Antichriſtus) homines parum cautos externa ſpecie vehementer allicere.*

Pro. 26. 25.

* 1 *Joh.* 4. 1.

† *Act.* 17. 10, 11.

|| Conſiderat. on the Spirit of *Martin Luther* p. 2. *Oxford*, 1687. 4to.

that when new Doctrines come into the world, Chriſtians are directed to try ſuch Doctrines whether they be of God, which is all I at *preſent* plead for.

If I ſhould urge to this end, the ſame reaſon which *SOLOMON* does, where he gives this Advice; * *He that hateth, diſſembleth with his Lips, and layeth up deceit within him; when he ſpeaketh fair believe him not, for there are ſeven Abominations in his Heart.* I could find ſeveral *Inſtances* given by their *own Divines* to *juſtify* ſuch a *Caution*; but becauſe this *Chapter* is lengthen beyond what I at firſt intended, I ſhall remit them to *another place*, and mention onely the inſtance of *Mr. Parſons* the *famous Writer* againſt *K. James's Succeſſion to the Crown*, and in *defence* of the *Pope's depoſing power*; of whom ſeveral † *French Divines* obſerve; *that no mans Writings are fuller of Spite than his. But it is mixt with ſuch floods of Crocdiles Tears, when he is moſt ſpitefull, that he then always pretends ſo much Charity and tenderneſs, as if every hard word he uſes went to his very heart; by which the ſimpler ſort are greatly blinded.* Nay, they are ſo *us'd* to this *pretence* of *love to Souls*, that in the *INQUISITION*, when they are *tormenting* a *Heretick*, as they call him, with the *greateſt Torments*, they *pretend* all is out of *love* to his *Soul*; though *all the WORLD KNOWS*, " *that Tortures make no real Converts; and conſequently ſee-*" *ing they can have no effect upon the Soul, they can do that no good.*

I know it is very hard for one whoſe diſpoſition is ingenious, to guard himſelf from ſuch Inſinuations, and therefore have been the more prolix, in ſetting forth the *COMMAND* of our *SAVIOUR*, and the *NECESSITY* of being very *WATCHFULL* over our ſelves, leſt out of a piece of *good nature* we *throw away our Souls*, and make *ſhipwrack* of the *Faith.* Let us endeavour to *have* a real *Love* for them, and our *deſires* for their *Salvation* be *ſincere* and *fervent*, but till they can ſhew us a *CHURCH* that doth more *ſincerely* advance the great ends of *HOLINESS and*

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* *Prov.* 26. 24, 25.

† Jeſuits Catech. præf. *p.* 9. *Edit.* 1602. 4to.

*PIETY, let us hold faſt the profeſſion of our * Faith without wavering*; and not throw away our ſelves out of *love* to others, as thoſe *unfortunate* * *Gentlemen* who purely out of *love* to *Catesby*, became *partakers* of his *Guilt* in the *GUNPOWDER-TREASON*, and ſo *loſt* their *Fames*, their *Lives*, and greatly *hazarded* their *Souls*.

* *Heb.* 10. 23.

† Mr. *Rockwood* and *Sir Everard Digby*. See the Gunpowder-Treaſon, with a diſcourſe of the manner of its diſcovery, *p.* 125, 127.---*Lond.* 1679. 8*vo.*

CHAP. II.

Of their ſtrange Confidence in aſſerting any thing that may tend to their Advantage.

TO ſtrengthen that *Advice* with which I concluded the former *Chapter*, it is an *excellent Obſervation*, no leſs *true* than *ingenious* made by an eminent * *Divine* who lived *ſeventeen Years* abroad among the *ROMANISTS*,† “*that* “*the proper Genius, and as it were the univerſal Spirit of that* “*Church conſiſts much in a confidence to raiſe any thing which* “*they have, although that were but a Dung-hill into a Caſtle,* “*and by the noiſe of ſtrange Expreſſions to perſwade you out of* “*your own knowledge, that you may believe the Enchantment.* “*Tranſubſtantiation, &c. had been as ſoon tumbled down as* “*ſtarted up, had they not been kept on foot by this kind of RO*-“*MAN-HECTORING.*

* *Dr Brevint. Saul and Samuel at Endor. pref. p.* 5. *Ox.* 1674. 4*to.*

† *Ibid. p.* 3.

Which is ſo *fit* a *name* for their *Carriage*, that there are no men in the *world* to whom the *Appellation* of *SPIRITUAL HECTORS*, *ſo properly belongs*, as to theſe *Gentlemen*; all the *Brags*, *fain'd Stories*, *huffing Expreſſions*, *confident Aſſertions*, and *ſupercilious Looks*, which are the very *conſtituent Qualities* of thoſe we call *Hectors*, are ſo *exactly copyed* by theſe men, that an *indifferent perſon* would be ready to *conclude* the *difference* to be *very ſmall*, if any.

They do with much unconcernedneſs *inſiſt* upon the *common Arguments* of their *Predeceſſors*, without taking the leaſt *notice* of the *Anſwers* which have been made to them, yea reiterate the very *ſame objections* to the *ſame perſon* who *has anſwered them* before; like *Flies*, which although you *drive them away* will ſtill *return* and never ceaſe to *trouble* you; ſo theſe men *after* you have *refuted* all their *objections* they *come* to you *again* and *produce* the *ſame* things, as if they were *new*: And as *Flies* bring *others* with them and all together *make one*, and the *ſame buzzing*, ſo when you can ſuffer theſe people no longer, they *ſend* you their *Emiſſaries* and *Diſciples*, you ſee many new faces, but you hear ſtill the *ſame ſong*, and ſee them *go round* the *ſame circle*; inſomuch that * Monſieur *Drelincourt* profeſſes that *one certain objection hath been made him, and refuted above an hundred times.*

This excellent *Method* our *preſent Controvertiſts* are ſo *fond of*, that they do *not ſcruple* to *propoſe objections* verbatim *out of Authors* who have not onely been ſeveral times *refuted*, but *convicted* of the greateſt *inſincerity* and *wilfull forgery*: The Author of the † *Fifth part of Church-Government* hath *copyed* out of SANDERS, who not onely *reviles* our *Princes* with all the *bitter words* of an overflowing Gall, and *dyed* in open *Rebellion*; but hath been often *refuted*, and *convinced* of *Forgery* by *ſeveral*, and particularly by Dr. *Burnet*, in his *Hiſtory of the Reformation* from *publick Records*; and in pleading againſt our *Ordination*, hath brought no *Arguments*, but ſuch as were *diſtinctly reply'd* to by || *Arch-Biſhop Bramhall*, Mr. * *Maſon*, and Dr. † *Burnet*; the two firſt long ſince, and the laſt very lately; *tranſcribing* as the LEARNED REFLECTER obſerves *not onely the matter but the very form of thoſe Arguments which have been ſo often confuted.*

And the *Collector* of (that Book *ſo much admired among them*, and *recommended* at this very *day* by *no* leſs a Perſon

* *Drelincourts* Proteſtants ſelf defence, in the preface, *Lond.* 1685. 12s.

† *Oxford.* 1687. 4to.

|| In his conſecration of Proteſt. Biſhops vindicated, in the firſt Tome of his works, *Dublin*, 1676. *fol.* & *in Tom.* 4.

* *Vind. Eccl ſ. Ang. Lond.* 1625. *fol.*

† In his Hiſtory of the Reformation. *Lond.* 1679. *fol.* and his vindicat. of the Ordination of the Church of *England*, *Lond*, 1677. 8vo.

than the *Vindicator of the* * *Biſhop of Condom*) the *Nubes Teſtium* hath exactly *tranſcribed* that *notorious Plagiary* ALEXANDRE NATALIS, whoſe *wretched Falſifications* have been ſeveral times *expoſed*, and particularly in the *point of IMAGES* by † *Spanhemius*, to ſay nothing of our own *Divines*, and yet this *Diſturber* of ANTIQUITY *copies* even his *very Forgeries*, without the leaſt notice of the *little credit* he is of among the *Romaniſts* themſelves.

If at any time they *apprehend* a *rub* in their *way*, either from any *Doctrine* or *Practice* of their own, or any *Paſſage* of the *ancient Fathers*, it is almoſt incredible with what *prodigious Aſſurance* they will *deny* it. Wherein they have an excellent *Example* ſet them by the BISHOP OF *MEAUX*, who *writing* to the *new Converts* of his *Dioceſe* very gravely tells them; ‖ THAT NOT ONE OF THEM HATH SUFFERED VIOLENCE EITHER IN HIS PERSON OR GOODS; SO FAR HAVE YOU BEEN (ſaith he) FROM SUFFERING TORMENTS THAT YOU HAVE NOT SO MUCH AS HEARD THEM MENTION'D; I HEAR OTHER BISHOPS AFFIRM THE SAME; BUT FOR YOU MY BRETHREN I SAY NOTHING TO YOU, BUT WHAT YOU MAY SPEAK AS WELL AS I, YOU ARE RETURNED PEACEABLY TO US YOU KNOW IT. *This ſtrange Aſſertion* coming from a *perſon* of his *Character*, was *received at Paris* with ſuch *ſurprize*, that *men* began preſently to *believe*, he *would ſtrike it out of the next Edition*; ſo that the *Author* of the * *Republique des Lettres* was inclinable to credit that report, *becauſe men of Senſe would complain in their minds to be thus eternally wearied with theſe pretences, that the* Huguenots *ſigned* the Formulary *with all the readineſs in the world*, but inſtead of that in his Letter of *May* the 13*th.* this preſent Year, he *confirms* that *bold paſſage* with a

* ſolemn

* Reply to the Def. of the expoſ. of the Doct. of the Ch. of *Eng. p.* 3. of the preface, *Lond.* 1687. 4to.

† *Spanhemii Hiſtor. Imaginum, Lugd. Batav.* 1686, 8*vo.*

‖ Biſhop of *Meaux* Paſtor. Lett. *p.* 3, 4. *Lond.* 1686, 4to.

* *Nouvelle de la Republique des Lettres. Juin.* 1686. *p.* 736. *Il eſt apparent que M.* de Meaux *retranchera l'endroit cideſſus marques, & que les Gens d'honneur ſe plaindront in petto de ce qu'on ſe tue de leur ſou tenir. que les Huguenots ont ſigne le Formulaire le plus volontairement du monde.*

* *ſolemn proteſtation in the preſence of God who is to judge the quick and dead, that he ſpoke nothing but the truth, and that he never deſign'd to expunge that Clauſe:* it is not without a ſenſible regret that I relate this paſſage, but when a *perſon* of his *Quality*, and refin'd *Wit*, ſhall with ſo great *ſolemnity* impoſe upon the *world* wherein *ſo many thouſands* can *convince* him of *impoſture*, and call *God* to *witneſs* to ſo *notorious* an *untruth*, we may well expect to *meet* with *very little ſincerity* from *others*, who are ſo great *admirers* of this *Biſhop*. It is a very *true* and *juſt Remark* made by a late † *Author*, that "*his* MAJESTIES BRIEF *alone may ſerve for a Confutation of ſo ſhamefull an Aſſertion, and ſhew us how little we can rely upon theſe Gentlemen when they talk to us of things that were done twelve or fourteen years ago, that make no ſcruple of dealing thus with us in a matter of Fact, in the ſight of the world, before whoſe eyes theſe things are acted*, to which I may add the witneſs *ALL COUNTRIES* can bear to the contrary, where *multitudes* of thoſe *poor diſtreſſed, perſecuted Chriſtians* have taken *ſanctuary*. But for the *particular* matters of *Fact* in that *Prelates Dioceſe* my || *Author* informs us, "That as far as he can learn, the *Dragoons*, (by whom they make their Proſelytes) were *not* lodg'd in the *Biſhoprick* of *Meaux*; *but* they *came up* to the very *Gates* of the *City*. Being thus in *ſight* of their *danger*, and *expecting* every minute when it would *fall* upon *them*, the *Biſhop* thought that certainly *now* if ever they would be diſpos'd to a *compliance*; (ſo that tho' not tortur'd they were frighted into it.) With this *advantage* he *invites* them to a *conference*, appears *more moderate* than even his own *expoſition*; and deſires *very little* more of them, than what *any one* might *venture* to *ſubſcribe*. Such *advances* back't with the *terrors* of the *Dragoons* at the *Gates*, pre-

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* *On parle encore dans cette cinquiéme objection de ceque jay dit dans ma Lettre Paſtorale touchant ce qui s'eſt paſſé dans le Dioceſſe de* Meaux, *& dans pluſieurs autres, dont les Eveſques mes confrere & mes amis n'avoient fait le recit; & moy je perſiſt à dire, ſons les yeux de Dieu, qui jugera les vivans & les morts, que je n'ay rien dit que de veritable; & que l' Autheur de le Republique des Lettres avoit rezen un mauvais memoire, quand il a dit que je retranckierois cet Article dans les Editions ſuivantes, puiſque, je n'y ay pas ſeulmeat Songe-* Reply to the Def. of the expoſ. of the Doct. of the Ch. of *Eng. p.* 181.

† Preſent ſtate of the Controv. between the Ch. of *Eng.* and the Ch. of *Rome*, p. 22. *Lond.* 1687. 4to.

|| *Ibid.* 22, 23, 24.

“ vailed upon them; upon which the *Dragoons* were *diſmiſs'd.*
“ How this agrees with not ſo much as hearing violences men-
“ tion'd, and returning peaceably, is onely for them to make out
“ who are ſo good at reconciling Contradictions; eſpecially
“ if we look on his carriage afterwards, when * *he actually*
“ proceeded to *mention Violence*, for he *threatned* thoſe that
“ would *not come*, and *quarter'd* the *Dragoons* upon the *ob-*
“ *ſtinate*; and particularly on *Monſieur de Seguier* Couzen to
“ the late *Chancellor* of that name, who are to this day *Priſo-*
“ *ners* on that account. Nay this ſame Gentleman who ſo gravely tells us he heard the ſame from other Biſhops, *viz. that there was no force us'd*, did in a *Letter* dated but a few days after that wherein he *denies* any *violence* to be uſed to the *Proteſtants*, both *own* and *juſtifie* the *Perſecution* to a *Perſon* of *Quality* who had *eſcaped* out of *France*, and he deſired to reclaim; which *kindled* ſuch an *indignation* in that *honourable Perſon*, that he *Printed* the *Biſhops Letter* to him: and yet can this *Prelate* appeal to *God* concerning the *truth* of *that* which he had *contradicted under his own hand*?

* *Ibid. p.* 23.

His paſtoral Letter, bears date *March* 24. and this to the Gentleman, *April* 4.

We need not wonder at his *ſingular dexterity* in this matter, ſeeing it hath been his *chief Employment* as a *Biſhop*, to make *Proſelytes*, and it would be a great *wrong* to his *quick Apprehenſion*; to *ſuſpect* his being throughly *vers'd* in the *artifices* neceſſary for *accompliſhing* his *end.* Which is an opinion *none* that is *converſant* in his *Works* can well be of, he having *taken* ſo much *Care* to *furniſh* us with *inſtances* of his *excellency* therein. For being charg'd by the *Learned* † Expoſitor of the *Doctrine* of *our Church*, with *teaching Prayer to Saints in ſuch a manner, as that it was directly contrary to the ſame Doctrine as laid down in* ‖ Father Craſſets *Book on that Subject*, by his * *Letter* of *April the 6th.* 1686. † “ *affirms he never*
“ *read that Jeſuit's diſcourſe, neither ever heard*
“ *it mention'd that it was contrary to his ex-*
“ *poſition*; which he again aſſerts in his Letter of *May* 13.
“ 1687. now to prove *this* of the *ſame ſtamp* with the *former*
“ paſ-

† Expoſ. of the Doct. of the Ch. of *Eng.* p. 7 of the preface, *Lond.* 1686. 4to.

‖ *La veritable devotion envers la St. Vierge, Par.* 1679. 4to.
* Vind. of the Biſhop of *Condom's* Expoſition, *p.* 115, *Lond*, 1686. 4to.
† Reply to the def. *&c. p.* 181.

“ paſſage, the very looking into the * *Biſhops* Book of *Communion under one kind*, where he is anſwering *Monſieur Jurieux*, who *objects that Book* of *Father Craſſet* againſt his “ *Lordſhip*, and ſpends ſeveral pages to *prove* that it *plainly* “ *contradicts* his *Expoſition*, is ſufficient. So that we *muſt* either *conclude* the *BISHOP anſwered a Book which he never* “ *read*, or that his *PROTESTATION that he never heard* “ *there was any thing in that Jeſuites Book contrary to his,* “ *MVST BE VNTRVE*; for he could *not* peruſe *Monſieur Jurieux* diſcourſe, without finding the *difference* inſiſted on. This was urg’d againſt him by his † *Adverſary*, but he *thinks fit* in his *Reply* to *take no notice* of it; contenting himſelf with an *unjuſt reflexion* upon that *French Divine*, but never offers to weaken this *Argument*, which had been *alledg’d* purpoſely to *prove* his *Aſſertion* falſe. And which will always *remain* as an *unanſwerable inſtance* of his *inſincerity*; “ unleſs he fly “ for refuge to that *equivocating ſhift*, that *he never HEARD* “ *Father Craſſets* Doctrine was different from his, tho’ he *had* “ indeed *READ* a *diſcourſe* which *affirm’d* that it was, which “ is an *excuſe* fit for *ſuch* a *Cauſe* and the *beſt* that it will ever *bear*.

There *ſeems* to be a kind of *Conſpiracy* among the *French-Clergy* to *deny* this *Perſecution*, or at leaſt to *repreſent* it as *neither* ſo *violent* or *univerſal* as indeed *it is*, to which purpoſe it is || *affirm’d* in a *diſcourſe* ſaid to be *written* by *order* of the *Clergy*, (under this Title *A LETTER FROM A CHVRCH MAN TO A FRIEND*) “ *That there were not* “ *forty Churches of Proteſtants demoliſh’d in the ten years preceding the Year Eighty Two*, when it is notoriouſly known, “ that in the Province of *POITOV* alone, near that number “ were pull’d down; and the *Agent* of the *Clergy* had the “ *May* before *ſaid* at the *opening* of the *Aſſembly*, that *the K.* “ *had demoliſh’d an infinite number of them.*

But it is not particular *Actions* onely, which they are ſo ready to *deny* and *diſclaim*; but if any *Authors*, whether *Fathers*, or of a *latter date*, of whatſoever kind be *objected* to them,

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* *Edit. Paris*, 1685. 12*s*.

† Def. of the Expoſ. of the Doct. of the Ch. of *England*. p. 114. *Lond.* 1686, 4*to*.

|| See Laſt Efforts of afflicted Innocency, p. 5, 6. *Lond.* 1682. 8*vo*.

them, they *reckon* it a *good* and *ſufficient Anſwer*, either to *deny* that there are *ſuch Authors*, or that *they wrote* thoſe Books, or that the *paſſages* inſiſted on are to be *found* in them; or if all theſe be made too evident to be handſomely denied, they have then *ſome wreſted interpretation* which without any heſitancy they will *offer* as the *Senſe* of the *Author* they are *preſs'd* with.

This *Liberty* of *rejecting Books* when they are *preſs'd* with them, is not onely *practis'd* but *defended*; * VASQUEZ telling us, *that it is frequent among the Catholicks, when they are urg'd with Teſtimonies out of the Councils or Fathers to deny that they are theirs, and this* he ſays *is the readieſt* (and often the beſt) *refuge they can find*; and † *BARONIUS*, being *preſt* with a *paſſage* out of *Clement's Conſtitutions*, anſwers, *that he might deny the Authority of them*, which he affirms to be a very *juſtifiable ſhift*; this is *confeſs'd* by the *Authors* of the || *Index Expurgatorius Belgicus* to be their *uſual practice*, and they give *directions* how to *improve* it; which the *Miſſionaries* are very *obſervant* of, as the *experience* of thoſe who *converſe* with them, may *eaſily diſcover*.

"I remember when I urg'd one of them with the *Novelty* "of *Tranſubſtantiation*, he *told* me it was ſo far from being "new, that it was *never queſtion'd*, till *BERENGARIUS* "oppos'd it; when I deſired him to call to mind that *BERTRAM* liv'd *SOME AGES* before that he mention'd, he "*reply'd* in a GREAT HEAT, THERE WAS NO SUCH "MAN, and *turning* to the *Company*, *deſired them to take* "*notice how we coyn'd Authors at our pleaſure*; but when I "undertook to *juſtifie* both that *there was* ſuch a *Writer* who "*oppos'd their Doctrine*, and had *ſatisfi'd* thoſe who were *pre-* "*ſent*, he had *no way* to come off, but by *pretending* he *miſ-*

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* *De cultu Adorat. lib.* 2. *disput.* 5. *c.* 3. *Mogunt.* 1601, 8*vo*. Speaking of *Alanus Copus* and *Sanders* denying the Epiſtle to *Joh. Hieroſol.* to be his, ſaith, *id commune etiam & frequens effugium eſſe ſolet iis qui teſtimoniis conciliorum, aut Patrum in aliqua controverſia nimis premuntur.*

† *Ad ann.* 32. *n.* 18, 19.

|| *In Catholicis veteribus plurimos feramus errores & extenuemus, excuſemus, excogitato commento perſæpe negemus, & commodnm iis ſenſum affingamus, dum opponuntur in diſputationibus, aut in conflictionibus cum adverſariis, Index expurg. libror. qui hoc ſeculo prodierunt, Edit.* 1586. 12*s.*

took the *name*, but I could not prevail with him to tell *who* it was he ſuppos'd I *nam'd*. " When *Campion* the *Jeſuite* who " made ſuch a buſtle with his *Brags* of *challenging* the UNI- " VERSITIES was * *preſt* with ſome *Texts* out of the *Book* " of *Judith* to prove *that ſhe was not inſpir'd by God*, he confi- " dently *affirmed*, there were *no ſuch* paſſages, tho' it was " preſently proved that they *were* to be found *in* the *Vulgar* " *Latin* : and Mr. *Chark* † alledging *Tertullian* againſt *Hermo-* "*genes* in *defence* of the *ſufficiency of Scripture*, Mr. *Campion* " firſt *deny'd* that *Tertullian* wrote the *Book*, and being *con-* "*vinc'd* of that, *without reading the place*, he immediately " *of his own head* began a *diſcourſe* of the *Fathers deſign therein* ; as if it were revealed to him by *Inſpiration*, for he had juſt before *diſclaim'd* the *knowledge* of any ſuch *piece* of *Tertullians*, which way of *expounding* the FATHERS and SCRIPTURE at *random*, he was ſo in love with, that in the *laſt Conference*, being preſs'd with that paſſage of our SAVIOUR, *Thou ſhalt* ||*worſhip the Lord thy God, and him onely ſhalt thou ſerve* ; from whence Mr. *Clark* inferr'd * *that as the Text of Deuteronomy*, Thou ſhalt worſhip no † ſtrange gods, *juſtified our Saviours adding the word* ONELY, *him* ONELY *ſhalt thou ſerve*, ſo we by the *ſame warrant* and *words* do in the queſtion of *Juſtification*, take the *words* || NOT BY WORKS, *NOT BY LAW, to *import* as much as FAITH ONELY, for ALL WORKS whatſoever being *excluded* by theſe *negative* Speeches, FAITH ALONE remaineth. " To *evade* this Mr. *Campion* with his *uſual boldneſs* " reply'd, that the word WORSHIP doth of *neceſſity* infer " ſo much, and therefore CHRIST did well to *expound* it " by ONELY : but it was *not ſo* in the *other inſtance*. " Where by endeavouring to *outface* that *Argument*, he " *gave up* the whole *Cauſe* of *worſhipping Images* and " *Saints*, by *confeſſing* that GOD ALONE is to be wor- " ſhipp'd.

* Confer with *Campion* in the *Tower* *p.* 134. *Lond.* 1583. 4to.

† *Ibid.* 146, 147.

|| *Ibid. p.* 166.

* *Mat.* 4. 10.

† *Deut.* 6. 14.

|| *Rom.* 9. 11. *Gal.* 2. 16

* *Rom.* 3. 21.

And the Jeſuit *COTTON Confeſſor* to *HENRY the great of France*, when *Carolus Scribanius*, under the feigned name of *Bonarſcius* had publiſhed his Book wherein he *defended* the *power of Popes* over the *Lives* and *Temporalities of KINGS*, finding how *ill* it was *reſented* at the *Court* of *France*, confidently *aſſerted*, that *it was a Book written by the Hereticks, and publiſhed only to make the Jeſuits odious*; and yet the *ſame man* when he had opportunity *highly commended*, the very *ſame Book*; as *very fit for the inſtruction of youth*, and was a *means* of *diſperſing* many *Copies* of it.

Let the impartial *Reader* but reflect on this *carriage* which is ſo *univerſally approv'd* among them, and he will find it was *not without reaſon* that I *deſir'd* of him in the former *Chapter*, TO DISTRUST EVERY THING THEY SAY. It was a *Habit*, I was very *unwilling* to endeavour after, till my *experience* of their way of *writing*, and *obſervations* of their *diſcourſes*, convinc'd me of the abſolute *neceſſity*, all who deal with them lie under to *attain* it; for I cannot call to mind any *one* of their *Books*, nor *remember* any particular *Converſation* which I have been engag'd in with them, wherein I have not met with ſuch *ſhuffling* and *inſincere* Anſwers, offered with as *grave* a *countenance*, and as much *aſſurance* as if there was no *jugling* at the Bottom.

To alledge *all* the *inſtances* which the late paſſages of this nature furniſh us with, would be as troubleſome to the Reader as tedious to me. † The *Oxford Champion*, gives *Luther* the *Lye*, for quoting a *paſſage* which *though* this *Civil Gentleman* is pleas'd to *deny* it, *is in the Author he profeſſes to take it from*: The late || *Biſhop* of *Meath* aſſures us, "*There are who contrary to* "*all evidence confidently aver, write and openly proclaim to the* "*world, that there was no Rebellion in* Ireland *in* 1641. *but* "*they themſelves, the* IRISH *and* PAPISTS *of* Ireland *were* "*then*

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* *Hoſpin. Hiſtor. Jeſuit, p.* 222, 223. *Edit. Tig.* 1670. *fol. Pater* Cotton, *tum dixit eum librum nequaquam à ſuæ ſocietatis hominibus emanaſſe, ſed Genevæ ad conflandum Jeſuitis odium fictum ab hæreticis fuiſſe. Qui tamen poſtea, longe aliter, quid ſentiret, expreſſit, laudato Scribanii opere & diſtributis multis illius exemplaribus, atque etiam claro admodum viro commendaret eum, tanquam juventuti Latinis literis imbuendæ apprime utile*, &c.

† See Anſwer to the Conſiderations on the Spirit of *Martin Luther, p.* 12, 13. *Oxford.* 1687. 4to.

|| See his Letter in the preface to the hiſtory of the Iriſh Reb. *Lond.* 1680 *fol.*

" *then the* SUFFERERS, *and the* PROTESTANTS *the firſt* " AGGRESSORS; which they back with ſuch *confidence*, that the *Biſhop* aſſures us, " *it hath already gain'd great belief* " *with many.* An *eminent Divine* lately *diſcourſing* with ſome of the *Roman Church*, and *producing* the *Roman Breviary*, in confirmation of the point he was inſiſting on, *one* of them very *confidently* told him *that it was forg'd by the Proteſtants*, and when he offer'd the *Paſſion week* printed in *Engliſh* at *Paris* he met with the *ſame Anſwer.* And at this day they *ſpread* among their *people* a report, that the reaſon of the few *hardſhips* (for they ſtrive to *repreſent* them as *few* as *poſſible)* of the *French Proteſtants* is becauſe they *deſigned to Rebell* againſt the *King*.

It is almoſt incredible what a *multitude* of ſuch inſtances might be given, and as ſtrange, that men who *pretend* to ſo much *Religion*, ſhould be *guilty* of them; but they *find* the *effects* of them ſo *pleaſing*, that there is *no hope* they ſhould ever be *prevail'd* on to *relinquiſh* theſe *unhandſome Methods*, and behave themſelves with more *modeſty* and *reſpect* to *Truth.* For *hereby* they have ſo *poſſeſs'd* their *people* with *falſe notions*, and fill'd their heads with ſuch *invented ſtories*, that they look upon us as a parcel of men who can neither *write* nor ſpeak *truth*; inſomuch that " but a few days ago, when I offer'd " to a *Gentleman* of that *Communion* to *prove his Church guilty of* " *FORGING AUTHORS, and altering the genuine works of the* " *ancient Fathers and modern Divines*, he reply'd *that he was ſo* " *ſure of the contrary, that tho' I ſhould ſwear it he would never* " *believe it true*; *nay if I ſhould ſhew him the very Books, he was* " *ſure they muſt be ſome of our own making, and therefore would* " *give no credit to them*; juſt *ſuch* an *encounter* * Mr. *Craſhaw* had with ſome of the *ſame* Religion upon this *Subject*; when " *objecting* the INDEX EXPURGATORIUS, they preſently reply'd *it was never done by the Catholick Church, but it was* " *ſome trick of* BEZA *or* JUNIUS *deviſed to diſgrace the Catholick Cauſe.* To juſtifie his Accuſation he *produced* STELLA " on *Luke*, which was *purged* as the *Title* it ſelf *declared* accor-

* See his *Falſificationum Romanorum Tomi primi Liber primus*, in the preface, *Lond.* 1606. 4to.

“ ding to the *rules* of that *Index*; they anſwered, *the Title might be put in by ſome of us in malice, to make the world believe* “ *the Romiſh Church did what they have not done.* Nay, when “ he *produc'd Poſſevine* the *Jeſuite* affirming that he was ſo “ *purg'd*; they *would not be ſatisfied but ſtill declar'd there was* “ *no ſuch thing.* And this is the *caſe* of many *thouſands* at this “ day *among them.*

Neither is this *confident trick of aſſerting whatever they fanſie may advance their Cauſe*, practis'd onely when they are preſſed with an *Argument* or *Authority*; but in their own *Arguments* againſt us they will not *ſtick* to *publiſh* the greateſt *Falſities*, if it may either *create* an *ill opinion* of us, or *enhance* their *peoples eſteem* for them. Their uſual *entrance* is with *great boaſts* of their *Cauſe*, and that if their Enemies *dare meet* them, the *world* ſhall ſee with how *much eaſe* they will *baffle* all their Arguments, though the “ Jeſuite * *Gontiere* was ſadly “ *foil'd*, when having ſo far *prevailed* upon Monſieur *Liembrun*, “ that the *Gentleman* had *promis'd* to *become a Romaniſt*; after “ a *conference* which he deſired the *Jeſuite* would hold with “ *Dr. Du Moulin*; when the *conference* began, he was ſo *puzz'ld* “ to *prove* his own *miſſion*, that *after* much *turning over the* “ *Bible*, he *retir'd ſilent* and *in confuſion* to a *Corner* of the “ *Room*; upon which Monſieur *Liembrun* in *indignation* ad- “ dreſſed himſelf to *Gontiere*: *Father, ſaid he, you told me that* “ *if I brought a Miniſter before you, you would confound him,* “ *here is one, and you ſtand dumb.* Upon which, the *Gentleman* was *confirmed* in his *Religion.* And Mr. *Campion*, notwithſtanding all his *brags*, and vain *challenges*, was ſo *miſerably baffl'd*, in the *four conferences held* with him in the *Tomes*, that whoever *reads* the *Relation* publiſhed by his *own party*, will have *other thoughts* of his *Abilities* and *Learning*, than he *could* poſſibly *form* from the *Idea*, the *Commendations* given of him by the *Miſſionaries*, might prevail with him to entertain.

Theſe *brags* having *raiſed the expectation* of the *people* to *admiration*, they are well *prepar'd* to *feed the humour*, in which the

* See *Du Moulin*'s life, *p.* 14, 15. prefixt to his Novelty of Popery, *Edit. Lond.* 1664 *fol.*

the deſcription given of * Monſieur *Maimbourg*, is a *character* of their *conduct*, that *they have no regard to truth, or likelihood in what they aſſert* ; and tho' I know there are *many* among them who *abhor* ſuch *practices*, yet the *much greater number* of them do *all copy* after the *ſame pattern* ; when the ingenious *Author* of the † *Pap. Miſrepreſented and Repreſented*, would *eſtabliſh* the *Books* (which our CHURCH *rejects* for *Apocrypha*,) as *a part* of the *Canon* of *Scripture*, he cites St. *Gregory Nazianzen* and St. *Ambroſe*, neither of whom have *any thing* to the *purpoſe*, the *firſt* onely *mentions* the *perſons* of the *Maccabees*, and *commends* them ; and the *latter* quotes *them* as *we do* any *other books*, but *hath not* the leaſt *tittle* of their being *part* of the *ſacred Canon* ; but thinking to eſtabliſh *two points* by one *Authority*, he tells us in the ſame *Chapter*, that St. *Jerome doubted of the Book of* Judith, *which for ſome time ſeem'd to him Apocryphal, till the Council of* Nice *declar'd it otherwiſe :* now tho' I doubt not it *was* his *deſign*, to *eſtabliſh* the *Authority* both of a *General Council*, and the *Book of Judith* by this *one inſtance*, yet he hath unhappily *fail'd* in *both* ; the *confidence* with which he backs this Affirmation being *all* the *ſtrength* of it, for it was *impoſſible* there ſhould be any *truth* in it, ſeeing when the *Council of Nice* ſate, St. *Jerome* was either *not born*, or but *two years* old ; and the *Council* made *no Decree* at all about the *Books* of *Scripture*, yet doth that *witty Author* venture theſe *three untruths* in one *Chapter*, as if becauſe ſetting a good *face* on the matter, *prevails* with the *people* of his *Communion*, who are *kept* from *examining* what they *hear* affirmed, we muſt therefore *believe* all he ſaith with the ſame *implicit Faith*.

But when *Baronius* and *Bellarmine*, thoſe *Champions* of the *Church* of *Rome*, || *care not by what means they eſtabliſh the Doctrine of the Pope*'s *power*, which is the *character* given of them by a *learned man* of their own *Communion* ; *their unfaithfulneſs* being ſo obvious, that a * *Franciſcan Fryer* yet living obſerves, " *that*

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* Reflexions on Mr. *Varillas*, *p.* 14. *Amſterd.* 1686. 12s.

† *Edit. Lond.* 1685. *Chap.* 12.

|| *Richer. Hiſtor. Concil. Gen. lib.* 4. *par.* 2. *p.* 135. *Quibus viris hoc propoſitum eſſe nemo neſcit ut temporalem Curiæ Romanæ Monarchiam quovis jure vel injuria vendicent.*

* *Walſh.* Hiſt. of the Iriſh Remonſtrance, pref. to the Cath. *p.* 9. *Edit. Lond.* 1674. *fol.*

“ *the great Annaliſt* Baronius, *ſeems to have had no other end in* “ *writing his twelve laborious Tomes, than to heap together how well or ill ſoever all the Topicks he could imagin for aſſerting to the Biſhop of* Rome *the univerſal Monarchy;* when we find that *Pillar* of the Cauſe pointing out the *way* to the *inferior Miſſionaries* 'tis *no wonder* if an exact *imitation* of theſe great *Examples be affected* by them. And indeed this *diſpoſition* is ſo *natural* to the *Guides* of that *Church*, that no ſooner can a *Proſelyte* breath among them, but he is *running* in the *ſame path*; thus Mr. * *Creſſy* very ſeriouſly *attempts* to *perſwade* the *world* that *when examination is made of Miracles in order to the Canonization of any Saint, the Teſtimony of women will not be received*, for which he gives this reaſon, *becauſe naturally imagination is ſtronger in them than judgment, and whatever is eſteemed by them to be pious, is eaſily concluded by them to be true*; but though there be very much weight in this reaſon, yet the *matter of Fact* is ſo *notoriouſly falſe*, that there is ſcarce any of their *noted Saints*, in the proceſs of whoſe *Canonization* we do not *find* the *Oaths* of *women* paſs *current*, nay, ſometimes without any other *Teſtimony to confirm* them; for as his R*ight Honorable and Learned Anſwerer* obſerves, *the ſingle Teſtimony of the Nurſe was the only evidence of the firſt Miracle that St.*Benedict (Mr. *Creſſy*'s great Patron) *wrought:* and in *the Canonization of* Ignatius Loyala *the Founder of the Jeſuits; the Atteſtation of* Iſabella Monialis *was taken to confirm his working Miracles*; and yet no doubt this *plauſible Aſſertion* of Mr. *Creſſy*'s paſſes for *truth* among *very many* who being *deſtitute* of *opportunities* to *diſcover* the *miſtake*, yield firm *credit* to it, becauſe it is *confidently* advanc'd.

* See Animadverſions upon Fanaticiſm fanatically imputed to the Catholick Church, by the Lord *Clarendon*, *p.*66. *Lond.* 1674. 8*vo.*

Ibid. & *p.* 67.

There is nothing more frequent in theſe Gentlemens mouths, than ALL THE FATHERS *are of this opinion*, *ANTIQUITY* is *UNANIMOUS in this point*, and ſuch like *bold expreſſions*; though they *deſerve* as much *credit* as Mr. *Creſſy*'s pretence and very little more.

For though † Mr. *Mumford* the *Jeſuite*, tells us, *that the Text of St. Paul*, Let a Biſhop be the Husband of one Wife, *was*

† Catholick Scripturiſt *p.* 191. *Lond.* 1686. 8*vo.*

was only a permiſſion at that time, when it was impoſſible to find fit men for that office who were ſingle; (an Aſſertion perfectly falſe) *that the Apoſtle would have no man who married a ſecond Wife be made a Biſhop; and that the Text is ſo interpreted by the COVNCILS and FATHERS VNANIMOVSLY*, * St. *Chryſoſtome* will tell him that this *Text* is ſo *far* from being *only* a *permiſſion* of *Marriage* for a time, that it is *deſigned for encreaſing the eſteem of it*; and if he pleaſes to conſult him in another † *Homily* upon the *ſame Subject*, he will *find*, that *the interpretation he calls ridiculous* is *given by that great Divine*, the *Apoſtle* (ſaith he) *forbiddeth exceſs, becauſe among the Jews the Aſſociation of a ſecond Marriage was lawfull and to have two Wives at once*; ſo that *all the Fathers* we ſee are *not unanimous* in his *Expoſition*, though he is *pleas'd* to *ſay* they *are*; and if we are as he tells us in the ſame place *ridiculous* in *interpreting* the *words* of Saint *Paul* in *this Senſe*, that *a Biſhop ſhould have but one Wife at once*; we *have* very *good Authority* for being ſo; though his *Conſideration* or *Sincerity* was but *ſmall* when he tells us *ALL the Fathers* are *VNANIMOVS* of *his ſide*, and that 'tis *ridiculous* to *diſſent* from him. With the ſame *briskneſs* we are told by the || *IRISH Animadverter* on the *Biſhop* of *Bath* and *Wells*'s *Sermon*, that *Melchiſedeck*'s *Bread and Wine is own'd by all to be a Type of the Sacrament*; I ſuppoſe he meant *ALL of his Communion*, for he muſt be *very ignorant*, not to know that the *Proteſtants* deny it; and yet by his telling the *Biſhop*, that *he durſt not meddle with that point, becauſe of this VNIVERSAL Conſent, he ſeems* to *extend* his *ALL beyond* the *narrow lounds* of the *Roman Church*. But we may well *expect* ſuch a ſpirit of *Confidence* in the *Members* of a *Church*, in whoſe *RVLE OF FAITH*, the *COVNCIL OF TRENT* we find this Aſſertion, * *that the ancient Fathers when they gave the Euchariſt to Infants, did not teach it was neceſſary to Salvation that they ſhould receive it*. An affirmation which we may in ſome

* Τὸ πρᾶγμα, οὐκ ἔστιν ἐνάγης, ἀλλὰ οὕτω τίμιον ὡς μετ' αὐτοῦ δύνασθαι καὶ ἐπὶ τὸν ἅγιον ἀναβαίνειν θρόνον. *Hom.* 2. *in Tit.*

† Τὴν ἀμετρίαν κωλύων ἐπειδὴ ἐπὶ τῶν Ἰουδαίων ἐξῆν, καὶ δευτέροις ὁμιλεῖν γάμον καὶ δύο ἔχειν κατὰ ταυτὸν γυναῖκας. *Hom.* 3. *in* 1. *Tim.*

|| Animadverſions by way of Anſwer to a Sermon preached by Dr. *Kenn.*&c. *p.* 4. *Lond.* 1687. 4to.

* *Seſſ.* 21. *c* 4. *eos nulla ſalutis neceſſitate id feciſſe ſine controverſia credendum eſt.*

ſome ſort *excuſe* the *Fathers* of that *Council* for being ſo *hardy* as to advance, their *Skill* in *Antiquity* being ſo *very ſmall*, that it is *more* than *probable* very *few* of them *knew* the *contrary*; though *a little more modeſty* might have been *expected*, than ſo *raſhly* to *pronounce* againſt the whole *current* of the *Fathers*, and the *univerſal Tradition* of the *Church* for *ſome Ages*, nay againſt the *decree* of *Pope Innocent* the *Firſt*, who as * Saint *Auguſtine* aſſures us, taught, *that little children cannot have eternal Life, without Baptiſm and the participation of the Body and Blood of Chriſt*; with which place when Mr. *Campion* was preſs'd, he after the *example* of this *Council*, as † *poſitively* anſwer'd *there is no ſuch Decree*, though the very *work* of Saint *Auguſtine* was *brought*, and this paſſage *ſhew'd* him. With the very ſame *Sincerity*, doth || *Bellarmine* affirm that *the WHOLE CHURCH* and *ALL the Greek and Latin Fathers* teach, *that when Chriſt ſaid upon this Rock will I build my Church, he thereby meant Peter*; and * *Alexandre Natalis*, that *the Fathers with a NEMINE CONTRA DICENTE interpret the Rock to be that Apoſtle*; there needs but very *little reading* to *confute* this, notwithſtanding all the *aſſurance* it is back't with, for not onely particular *Fathers* tell us, that *when our Lord ſaid upon that Rock, he meant, upon the Faith of the Confeſſion* Peter *had then made*, inſomuch that Saint † *Ambroſe* is poſitive *it is not of the fleſh but of the Faith of* Peter, *that this is ſaid*, but that main *ſtream* of *Antiquity* runs this way to eſtabliſh that *expoſition* which || St. *Auſtin* ſo plainly gives, *that the Church was eſtabliſhed upon that Faith which* Peter *had then confeſſed, when he ſaid* thou art Chriſt the Son of the living God; nay, ſo far are the *Ancient Writers* from being *unanimous* in this point, that there are *three* ſeveral *Opinions* among them, *ſome* and but very *few* affirming *it was* Peter's *Perſon*, in the ſame ſenſe as all the * *Apoſtles* are called *the Foundation of the Church*, others that

* *Lib. 2. ad Bonif. cont. duas Epiſt. Pelag. cap. 4. Beatæ memoriæ Innocentius Papa ſine baptiſmo Chriſti, & ſine participatione corporis & ſanguinis Chriſti, vitam non habere parvulos dicit.*

† Confer. with *Camp.* in the *Tower* the ſecond day, *p.* 41.

|| *De Romano Pontifice, Lib.* 1. *c.* 10.

* *Diſſert.* 4. *p.* 1. *pa.* 274.

† *Non enim de carne* Petri *ſed de fide dictum eſt, Lib. de Sacrament Incarnationis.*

|| *Super hanc fidem ſuper hoc quod dictum eſt, Tu es Chriſtus. In Epiſt. primam Johannis tract. decim.*

* *Epheſ.* 2. 20.

that *it was himſelf, CHRIST deſigned by the word ROCK*, and the *third* that which I have *mention'd,that it was the Faith then confeſſed by St.*Peter which hath near *threeſcore Fathers* and *Councils* to *authoriſe* it ; where the *firſt* hath hardly *ſix* ; judge now on which ſide the *NEMINE CONTRA DICENTE* lies.

By this time I think it pretty *evident*, that theſe *Gentlemen* are too much *akin* to thoſe, *who are deſirous to be Teachers of the Law, but underſtand not*, *(or at leaſt mind not,) what they ſay, nor whereof they affirm* ; which makes the *Advice* of one of *themſelves* in another caſe very *ſeaſonable*, † who tells us, *that this huffing humour is caution enough to any reaſonable man to take care* ; for if it be our *duty* to *take nothing* in *Religion* upon *truſt*, it is *certainly* of very *great concern* that we be *ſuſpicious* in *truſting thoſe*, whoſe *inſincerity* is ſo very *great*, that they are *not aſham'd to publiſh* the moſt *palpable Untruths* ; what is to be expected then from their *diſcourſes* with *ignorant* and *unwary men*, eſpecially in *private*, where they are in *no* ſuch *danger* of being *expos'd*.

CHAP. III.

Of their Slanders.

WHen the Prophet *Jeremiah* was in the *name of the Lord*, endeavouring to *Reform* the *Corruptions* of the JEWISH CHURCH, he *complains, that his enemies ſaid one to another,** *Come and let us deviſe devices againſt him,and let us ſmite him with the Tongue* ; † *Report ſay they, and we will report it* ; which made him give that *Caution* and *Advice* to thoſe who *obeyed* the *Voice* of the *LORD* by him. || *Take ye heed every one of his Neighbour,and truſt ye not in any Brother : for every Brother will utterly ſupplant, and every Neighbour will walk in Slanders* ; whoſe *Caſe* being ſo very *like* that of the REFORMED

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* 1 *Tim.* 1. 7.

† Good Advice to the Pulpits, *p.* 50. *Lond* 1687. 4*to.*

* *Jerem.* 18. 18.

† *Chap.* 20. 10.

|| *Chap.* 9. 4.

ED CHURCHES, both in the *work* he undertook, REFORMATION, and in the *oppoſition* which was made to him by CALUMNIES and SLANDERS, his *Advice* is as *ſeaſonable* to *us*, as to the *Reforming Jews* ; we having to *deal* with a *politick* ſort of *men*, who notwithſtanding the WISE * *Solomon* hath pronounc'd *that he that uttereth Slanders is a fool*, eſtabliſh it as a *Maxim* which they are very diligent *obſervers* of, *THAT IT IS NO MORTAL SIN TO CALUMNIATE FALSLY TO PRESERVE ONES HONOUR*, *like* the *Hereticks* † St. *Auguſtine* ſpeaks of, “ *who not being able to defend their Cauſe ſet themſelves to revile their adverſaries, ſpreading the moſt falſe reports, that ſeeing they cannot evade the force or obſcure the evidence of the truth contained in the holy Scriptures, they may render thoſe who preach it odious, by reporting all the evil of them they can invent.*

I know this is a ſevere charge, and will be look't upon even by many *ſober* and *impartial* men, as *uncharitable*, but if they can either prove that the *paſſages* I relate are *falſe*, or the *Authors* I cite, who maintain it *lawfull* are *forged* and *corrupted* ; I am willing to lie under that *imputation* : But on the other ſide, if they prove to be *truly cited*, I muſt deſire of the *Reader* that their *Character* of *religious men*, and their *formal pretences* to *ſincerity*, may be look't upon as *indeed* they *are* but a *fair covering*, and *cloak* for their *deſigns* ; and *I CHALLENGE* the *WHOLE BODY* of them, to prove *one* particular *Inſtance* or *Citation* falſe ; wherein I do not (as Mr. *Pulton* in his *Remarks*) charge thoſe *Slanders* on them, which are *only* the *additions* which a *ſtory* gets by *running* from *hand* to *hand* ; for I know it is *poſſible* a man may *relate* things that are *falſe*, without being guilty of the *Slander*, by being *deceived* in the *account* which was given him of thoſe matters ; but when men *make it their buſineſs* to *defame* and *aſſert* the *lawfulneſs* of doing it by *falſe Reports*, I think it is no piece of *injuſtice* or *want* of *Charity* to *call* them *SLANDERS*.

I am

* *Prov.* 10.18.

† *Ep.* 137. *Qui non habendo quod in cauſa ſuæ diviſionis defendant, non niſi hominum crimina colligere affectant ; & ea vice plura falſiſſime jactant, & quia ipſam divinæ Scripturæ veritatem criminari & obſcurare non poſſunt, homines per quos prædicatur adducunt in odium, de quibus & fingere quicquid in mentem veniat poſſunt.*

I am not inſenſible that the *generality* of men are apt to *reaſon* with themſelves, *that ſurely Religious Men cannot be of ſuch ſear'd Conſciences, as to damn themſelves by ſuch malicious backbiting*; but in this *caſe* ſuch a *reflexion* is *ungrounded*, for their great *Caſuiſts* defend it to be *lawfull*; and are ſo far from being apprehenſive of damnation, that they *juſtifie* its *practice*, as Father * *Dicaſtillo* informs us; " I have *maintained* " (ſaith he) and do *ſtill maintain* that *Calumny* when it is uſed *againſt* a *Calumniator*, though *grounded* on *abſolute Falſities*, is *not* for that any *mortal ſin* either againſt *Juſtice* or " *Charity*. And to *prove* it I have *brought* a *cloud* of *our Fathers* to witneſs it, and *whole Univerſities* conſiſting of them, " all whom I have *conſulted*, and among others the *Reverend Father John Gans Confeſſor* to the *Emperor*, the *Reverend Father* " *Daniel Baſtele Confeſſor* to the *Arch Duke Leopold*, *Father* " *Henry*, ſometimes *Preceptor* to *thoſe* two *PRINCES*; *All* " the *publick* and *ordinary Profeſſors* of the *Univerſity* of *Vienna*, all the *Profeſſors* of the *Univerſity* of *Grats*, all the *Profeſſors* of the *Univerſity* of *Prague*, of *all* whom I have at " hand the *Approbations* of *my opinion* written and ſign'd with " their own hands: Beſides that, I have on my ſide, *Father Pennaloſſa* a *Jeſuite*, and *Confeſſor* to the *King of* " *Spain*, *Father Pillecorolli* a *Jeſuite*, and many others. And " when this was objected to the Jeſuits by the *Author* of the *Provincial Letters* in his *fifteenth* Letter; the † *Anſwerers* of that Letter where they *undertake* to *defend* themſelves, inſtead of condemning *add more Authority* to *Father Dicaſtillo*'s *Poſition*, by *citing* ſeveral *Authors* beſides thoſe mentioned before *in defence* of it. Neither do they deny the Doctrine of *Caramuel* who aſſerts, *that it is a probable opinion; that it is not any mortal ſin to calumniate falſly to preſerve ones honour, for it is maintained by above TWENTY grave Doctors ſo that if this Doctrine be not probable there is hardly any ſuch in all the body of Divinity*. And the *ſame* is *aſſerted* by the *Theſes* of the *Jeſuits* at || *Lovain*, *Ann.* 1645. in caſe of *calumniating* and *impoſing falſe Crimes*, to *ruine* their *Credit* who ſpeak ill of us:

* *De Juſt. l.2. tr.2. diſp.* 12.*n.* 404. See this paſſage in the Provincial Letters, *p.* 362. *Edit. Lond.* 1657. 8*vo.*

† Anſwer to the Prov. Letters, *p.* 342. *Edit. Paris.* 1659. 8*vo.*

Prov. Letters. *p.* 363.

|| *Ibid. p.* 361.

Beſides theſe *Univerſities* and *Divines,* who *teach* the *lawfulneſs* of *Calumnies* and *falſe Reports,* we *find it* among other *Rules* of the *Jeſuits* ; " that *they ſhould be ſure to put this Do-* " *ctrine in Practice, even againſt thoſe of their own Communion,* " *the ancient Orders of the Roman Church* ; for if ſuch hap- " pen to be an *hindrance* to their *ambitious Deſigns,*by ſtanding " in their way, * the rule is, *let their faults be diligently noted,* " *and they repreſented as dangerous to the publick peace,* which as is obſerved by † one no enemy to their Order, was a *ſucceſfull means* of their *enlargement,* and ſucceeding *greatneſs,* their *inſtilling* into the *minds* of *Princes* by *falſe inſinuations,* an *evil opinion* of the *other religious Orders.* || Among the ſame *inſtructions* they are *directed* , that *all thoſe who hinder and diſſwade men from giving* ESTATES or MONEY to the SOCIETY *ſhould be turned out* , *and to prevent their doing miſchief after their ejection.* * LET THEIR FAULTS BE EXPOSED (*ſaith the eleventh Rule*) EVEN SUCH AS IN DISCHARGING THEIR CONSCIENCES THEY HAVE REVEALED TO THEIR SUPERIORS : *and let Strangers be poſſeſs'd that they were guilty of thoſe Crimes which the people are wont to hate us for* ; this made † *Mariana* a famous Member of that *Society* affirm ; " *That if the Apoſtle St.* Paul " *himſelf ſhould contradict the Jeſuits, and not* " *approve their Errors, they would be ſure to re-* " *preſent him as an extravagant and reſtleſs Diſturber of and enemy to Peace.* The obſervation of which *Spirit* and *Doctrine* made || *one* who had been *many years* a *Prieſt* declare, *They do not account it evil* (as I verily think) *to calumniate the Proteſtants by any device whatſoever that may carry any probability with it, nor make any conſcience to tell and publiſh any untruths, which they think being believ'd may advance and promote ſuch points and matters, as they take upon them*

to

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* *Inſtruct. ſecret. pro ſuper. ſociet. Jeſu. p.* 11, 12.

† Diſcov. of the ſociety in relat. to their Politicks, *p.* 4. *Lond.* 1658. 8*vo.*

|| *Inſtruct. ſecret. ut ſupra. p.*20.

* Ibid. *p.* 22. *Dicantur malæ ejus inclinationes, vitia, defectus, quos de ſe in manifeſtatione conſcientiæ aliquando ſuperioribus aperuerat.---Externis inſinuentur cauſæ diſmiſſionis illæ ob quas vulgus nos odio habent, ſic enim plauſibilior erit diſmiſſio quorumcunque.*

† *Bernardi Giraldi Patavini pro Repub. Venetorum Apologia p.* 129. He cites *Mariana*'s words in his Book *de Regimine ſocietatis Jeſu, c.* 2. *Si ipſe* Paulus *Apoſtolus, Generali Jeſuitarum & aſſentatoribus ejus contradiceret, neque errores illorum probaret, futurum eſſet ut pro extravagante, inquieto, & turbatore pacis haberetur.*

|| *Anthony Tirrell* in his exam. before Commiſſioners, *June* 25. 1602. See it at the end of Dr. *Harſenet*'s Declaration of the Popiſh impoſtures, *Lond.* 1603. 4*to.*

to defend for the honour of the Church of Rome *and dignity of their Prieſthood*; which he affirmed upon Oath the 25*th.* of *June* 1602.

§. 3. This is obſerv'd to be their way of treating their Adverſaries, by the *Ingenious* and *Loyal* * Father *Peter Walſh*, a *Fryer* of the *Franciſcan* Order, who acknowledges, *that their CatholickWriters are generally hurried on to exorbitant Paſſions and barbarous Language (beſides many* DOWN-RIGHT LIES and MEER CALUMNIES *often) againſt all thoſe that leave their Church.* Neither is the treatment they afford thoſe who continuing *Members* of their *Church* oppoſe any of their *deſigns* more *Chriſtian* and *ſincere*; " an *example* whereof we have in a † *French Biſhop*, " who had been a *great Benefactor* to the *Je-* " *ſuits*, inſomuch that in their *Poems* and *Pa-* " *negyricks*, they had *magnified* and *extolled* him " for an *excellently learned* and *very pious* Pre- " late; but when he *refuſ'd* to *joyn* with *them* " in their *Conſpiracy* againſt *King* HENRY " the *Third*, they *ſet themſelves* to *defame* " him; both in their ordinary *Diſcourſes*, " their *Books* and *Sermons*, affirming they had " *diſcovered* four and forty *Heretical Tenets* " in *three ſingle Leaves* of his *works*; which " *drew* ſuch a *Vindication* from the *Biſhop* as " will be a *blot* to their *whole Order*, while the " *remembrance* thereof *remains* in the *minds* of " *men.* And indeed it cannot be ſuppoſed they will let ſlip any *occaſion* of *diſcrediting* their *Enemies*, when as you have ſeen before *they believe* they *may do it* without hazarding their *Salvation*; and that by the *Credit* they have in the *world* they may *calumniate* without any great fear of being *accountable* to the *juſtice* of men.

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* Four Letters on ſeveral ſubjects, *p.* 69.--- 1686.

† *Hoſpir. Hiſtor. Jeſuit. p.* 249.---- *Pontum Tyardæum Epiſcopum Cabillonenſem, eruditionis ac pietatis ſingularis, virum, cum Jeſuitæ in ſuam factionem & conſpirationem contra Regem* Henricum *Tertium pertrahere non poſſent,---populi furioſum odium & invidiam in caput ejus modis omnibus concitare ſtuduerunt. Eſt Collegium Divioni Jeſuitarum, quod Epiſcopi hujus non exiguis beneficiis adauctum fuit. Erat enim bonæ partis fundi illius Clientelaris Patronus;----quamobrem libello, etiam Græcis, Latinis & Gallicis verſibus, atque oratione ſoluta ſcripto & ipſi dicato cum ampliſſimo laudum ejus prædicatione, habuerunt gratiam, & fidem dederunt. Sed quod in conſpirationem Jeſuitarum, & parricidium Regis conſentire nollet, quidam* Carolus *inter Jeſuitas Collegii iſtius aſcriptus linguam ſuam & Calamum ſuperiorum inſtinctu, vehementer contra illum acuit.---Contra hunc Præſulem, ob dictam cauſam non ſolum in familiaribus colloquiis, ſed etiam publicis in contionibus atque editis quoque libellis debacchatus eſt: ac inter alia jactitavit.---ſe quadraginta quatuor hæreſes in tribus foliolis Homiliarum ejus in orationem Dominicam exprompſiſſe,* &c. *vid. locum.*

* Provincial Letters *p.* 368, 369, 370,371.

“ * When Monſieur *Puys* Paſtor of St. *Niceer* at *Lyons*; tranſlated into *French* a Book *concerning the duties of Chriſtians towards their Pariſhes againſt thoſe by whom they are diverted from them*: The *Jeſuits* eſteeming themſelves to be reflected on (though no mention was made of the Society) *one* of that *Order*, Father *Alby*, wrote *againſt* the *Tranſlator*, affirming that *he was* become *SCANDALOVS*, lay under the *ſuſpicion* of *IMPIETY*, of being an HERETICK and EXCOMMUNICATED, and *deſerved* to *be caſt* into the FIRE: But all theſe *imputations* were only the pure *Offſpring* of their own *Inventions* for ſome time after, (in the preſence of † ſeveral *Divines* and *Perſons* of *Quality*, who all *ſigned* the *Declaration* made by both the *Fathers*) *viz. Sep.* 25. 1650. when Mr. *Puys* declared to the *Jeſuit* that in what he had written he *deſigned no reflexion upon that SOCIETY, for which he had a very great eſteem*; Father *Alby* immediately reply'd, Sir, *the belief I was in that your quarrel was againſt the Society, of which I have the honour to be a Member, oblig'd me to take pen in hand to anſwer it*; AND I THOUGHT THE MANNER OF MY PROCEEDING LAWFULL AND JUSTIFIABLE. *But coming to a better underſtanding of your intention, I do now declare, That there is not any thing that might hinder me from eſteeming you a man of a very illuminated judgment*, of *ſound Learning* and ORTHODOX, *as to manners* UNBLAMABLE; *and in a word, a* WORTHY PASTOR *of your Church.* So that by the *Jeſuit's* own *Confeſſion* he had *no ground* for his *Calumnies*, but thought it a LAWFULL *and* JUSTIFIABLE manner of *proceeding* to repreſent a *perſon* IMPIOUS and an HERETICK, in whom he *knew no fault*, but that he *ſuppos'd* him *no friend* to his *Order*. This *paſſage* is ſo generally known, that the *Jeſuits* who *pretended* to *Anſwer* the *Provincial Letters*, durſt *not deny* it, and therefore paſs it over.

† *Viz.* Mr. *De ville*, *Vicar* General to the Cardinal of *Lyons*. M. *Scarron*, Canon and Paſtor of St. *Pauls*. M. *Margat*. meſſieurs *Borrand*, *Sevé*, *Aubert* and *Darvie* Canons of St. *Nicier*. M. du *Gué* Preſident of the Treaſurers of *France*. M. *Groſlier*, Provoſt of Merchants. M. de *Flechere* Preſident, and Lieutenant General. Meſſieurs de *Boiſſat*, de St. *Romain*, & de *Bartoly* Gent. M. *Bourgeois* the King's Advocate in the Treaſurers Court of *France*. M. de *Cotton*, Father and Son and Mr. *Boniel*.

In their Anſwer to the fifth Letter.

In the *ſame manner* is that *pious* and *venerable Prelate* the late *Biſhop* of *Pamiers*, treated by them; whoſe *Life* was an exact *Copy* of the *Primitive Holineſs* and *Simplicity*, yet the * *Jeſuits* affirm he was damn'd,for he had *excommunicated* three of their *Order*, and put them all under an *interdict* of *hearing Confeſſions* in his *Dioceſe*.

Whatſoever *Crimes* they can imagine will *render* the PROTESTANTS *odious* to the *people*, they with all imaginable *diligence*, pronounce them *guilty* of; in which they act (as † Sir *Edwin Sands* obſerves) " like a ſupernatural Artiſt, who " in the ſublimity of his refin'd and refining Wit diſdains to " bring *only* mere Art to his work,unleſs he make alſo in ſome " ſort the very matter it ſelf; ſo theſe men in blacking the " Lives and Actions of the Reformers, have partly deviſed " matter of ſo notorious untruth, that in the better ſort of " their own Writers it happens to be check'd, partly ſuborned other Poſtmen to compoſe their Legends that afterwards they might cite them in proof to the world as approved Authors and Hiſtories.

Becauſe they ſuppoſed it would be a *means* to *render* the *Reverend Dr. Du Moulin contemptible* to the *world*, they *reported* (as || he tells us himſelf) *that he was a Fryers Son*, though the *whole City* of *Orleans* knew the contrary, where his *Father* was *born*, and of very *good* note. And I know a *Miniſter* who travelling in ſome *Popiſh Countries* and having been a *means* to *recall* a *Perſon* to our *Church*, who was *near ſeduc'd* by the continual *Importunities* of ſome *Engliſh Prieſts*, had a *report* rais'd of him, *that he was a Drunkard*, and *continually ſpent his time in an Alehouſe* or a *Tavern*; which *report* the very *Prieſt* that *rais'd* it was afterwards *aſham'd* of, when it was *prov'd* to his *face*, that the *Gentleman* had *not* been within the *doors* of a *publick Houſe* except the *firſt night*, he came to that *Town*, during the *ſtay* of *ſome months*, which he made there: With the very ſame *diſ-ingenuity* we find the *Author* of * *Advice to the Confuter of* Bellarmine, inſinuating that the *Writer* of the *Reflexions on the notes of the Church*,

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* *Burnet's* Hiſt. of the Rights of Princes, *p.* 399. *Lond.* 1682. 8*vo.*

† *Europ. Spec. p.* 101.

|| Novelty of Popery, *p.* 627.

* Advice to the Confuter of *Bellarmine*, *p.* 1. *Lond.* 1687. 4*to.*

imployed his PEN to *confute them over a pot of Ale*; which *unhandſome paſſage* he hath neither been *pleas'd* to *explain*, tho' * his *Anſwerer* deſir'd to know *why he commenc't his advice with ſuch a ſuggeſtion*? nor to *defend* the *truth* of a *charge* which ſuch a *paſſage* neceſſarily *implies*.

* Def. of the Confut. of *Bellar.* 2d. note of the Ch. *p.* 1. *Lond.* 1687. 4to.

But they are *not content* to invent *Crimes*, and charge men with Actions, they *never* own'd or were *guilty* of, but *pretend* likewiſe to *dive* into *mens thoughts*, which † *Surius* was ſo expert at, that he ſticks not to affirm, *that the Proteſtant Divines do generally write againſt their Conſciences, and maintain poſitions, which they know are falſe*; and || Mr. *Cambden*'s Adverſary was ſo well acquainted with that learned perſons *interior* (to uſe a *monkiſh* word) that he tells the world, Mr. *Cambden diſſembled his Religion*, a *calumny*, thoſe who are inclin'd to credit may *ſee* clearly *refuted* in the *place* cited in the *Margin*.

† *Laurentii Surii Comment. brevis, p.* 259. *Col.* 1574. 8*vo. Quod quidem nos de ſectarum authoribus dictum præcipue volumus, quos pleroſque perſpicuum eſt contra ſuam mentem & conſcientiam longe aliter & ſcribere & docere quam rem ipſam ſe habere non ſint neſcii.*

|| Biſhop *Uſher*'s Life and Letters, *p.* 63. 65. *Lond.* 1686. *fol.*

That *eminent Patriarch* of the *Greek Church*, (whom with Dr. *Smith* I ſhall *not* be *aſham'd* to *eſteem* a HOLY MARTYR)
" * CYRILLUS LUCARIS, could no ſooner begin to *Print*
" ſome of the *ancient Fathers*, and other *Diſcourſes* againſt
" the *Popiſh Errors*, but the *Emiſſaries* of *Rome* per-
" ſwaded the *Baſſa* who then *preſided* at *Conſtantinople*,
" that the *Patriarch* under pretence of Printing would *coin*
" and *ſtamp falſe Money*, and † *finding* ſome *paſſages* in *one*
" of his *Books*, againſt the *Mahometan Religion*, they
" ACCUS'D HIM TO THE VISIER FOR WRITING
" AGAINST THE ALCORAN, *(were not theſe Fathers rare*
" *Chriſtians*? *)* and that he *deſigned* to *ſtir up* the *Greeks* to
" *mutiny*, which had *near coſt* that *Holy man* his *life*, but up-
" on the *Engliſh Embaſſador* Sir *Thomas Row* his *expoſtulating*
" the matter with the *Vizier*, the *malicious* and *falſe Informa-*
" *tions* of the *Miſſionaries* appear'd ſo *horrid* and *abominable*,
" that the *Grand Vizier* promis'd to *reſtore* all the *Goods*
" which had been *ſeiz'd* upon the firſt *Accuſation*, and *caſt*
" the

* Mr. *Thomas Davis*, his Letter to Arch-B. *Uſher*, *Ib.* 381.

† *Smith*'s acc. of the Gr. Ch. *p.* 266, 267, 268. *Lond.* 1680. 8*vo*, See alſo his *Miſcellanea. p.* 95, 96, 97, 98, 99, 100, 101, 102, 103. *Lond.* 1686. 8*vo.*

" the *Jeſuits* into *Priſon*, where they had *all* been *ſtrangled*, " if the *Interceſſion* of the *Engliſh Embaſſador* had not *pre*" *vailed* for their *lives*; but they were *baniſhed* the *Grand* " *Segniors* Dominions, and their * *Houſe* and *Library* give to " the *Patriarch*.

* Mr. *Davis*'s Letter, *ut ſupr.*

In the ſame manner becauſe Father *Paul* the *famous Writer* of the *Hiſtory* of the TRENT COUNCIL, *oppos'd* himſelf to the *ambitious pretences* of the *Pope*; who *claim'd* a *temporal Authority* over all *Princes*, † the *Court* of *Rome* carried the greateſt *bitterneſs* againſt him daily writing *Libels* and *invectives* ſtuft up with *Lies* and *Forgeries*; in the *inventing* of which there was none more concern'd than *Maffeio Barbarian* at that time *Nuncio* in *France*, and afterwards *Pope* by the name of *Urban* the *Eighth*; nay ſo far are they *guided* by this *Principle* that rather than be wanting in the *obſervation* of it, they care not how *unlikely* their *Slanders* are, or elſe they could never have been guilty of ſo great an *indiſcretion* againſt the famous *Cauſabon*, as after they had *aſpers'd* his *Father* and his whole *Family* to *declare him* (as they did) *a man of no judgment*, affirming that he *could not write Latin*, or *ſcarce underſtand it*; when he was known to all the *learned* Men of *Europe*, to be *one* of the *greateſt Scholars* of that *Age*.

† *Fowles* Hiſt. of Rom. Treaſons, *p.* 470. *Lond.* 1681. *fol.*

Ibid. p. 514.

But the Jeſuit ‖ *Parſons* was reſolv'd not to trouble himſelf with particular perſons, nothing leſs than the *whole Body* of *Proteſtants* in *England* would ſerve his turn; which made him ſeveral times aſſure Mr. *Sheldon*, *that he would undertake to make the Devil ſpeak in any Biſhop, Arch-biſhop or Arch-heretick in England:* and therefore the *Prieſts* concern'd in the *exorciſing* of * *Sarah Williams* and her *Siſter* (of whom we ſhall give a larger *account* when we come to treat of their *Miracles*) were *accuſtom'd* frequently to affirm that *all the Proteſtants in* England *were poſſeſs'd*, and *they ſhould have their hands full with thoſe poſſeſſed Creatures when the nation became Catholicks.*

‖ *Sheldon*'s Survey of the Miracles of the Church of *Rome*, *p.* 25. *Lond.* 1616. 4*to*.

* See their Examinations in Dr. *Samuel Harſenet*'s Declaration of Popiſh Impoſtures in caſting out of Devils.

Theſe one would think were pretty handſome *Calumnies*, and *fit* for *ſuch men* to *invent* and *publiſh*; but their late *poetical*

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Court hath *taught* the *ſucceeding* Gentlemen who ſhall be *employ'd* in this *office*, a *way* to *affirm* the *truth* of their *reports* notwithſtanding all imaginable *evidence* of their *falſity* ; for, he not content to affirm that [*] *among all the Volumes of Divinity written by Proteſtants, there was not one original Treatiſe which handled diſtinctly and by it ſelf, that Chriſtian Virtue of Humility* ; he *renews* [†] the *ſame Challenge* near a year after, though the [||] *Author* of the *Difference between the Proteſtant and the Socinian Methods*, had *told* him *there was one written by* Mr. *Will. Allen* ; and *ſet down* the *place* where, and *year* in which *it paſs't the Preſs*. In the *firſt* indeed he *limited* his aſſertion, *to ſuch as he had ſeen and heard of*, wherein as he ſhew'd ſome *modeſty*, ſo he was *likely* to do *no* great *harm*, it being *ſufficiently known* that in *matters* of *Divinity* his *acquaintance* goes but a very *little* way, though in his *own Profeſſion* he is *deſervedly* eſteemed a *Maſter* ; but to *enlarge* his *aſſertion* , and *after* ſuch an *information*, to make that *General*, which he was too *modeſt* to do before, ſhews him an *excellent Proſelyte :* and in this *point* he ſeems *able* to *inſtruct* even his *ghoſtly Fathers*.

Another *artifice* by which they *endeavour* to *create* an *averſion* in the *peoples minds* for the *Miniſters* of our *Church*, is by flying at them altogether, and *reproaching* them as *covetous* and *greedy* of *Wealth* : this they are *inſtructed* to do by Seignior [*] *Ballarini*, who giving *Advice* to Father *Young*, concerning the *beſt way* of *managing* the *Popiſh Intereſt* in *England* ; among the other *Directions*, lays down this, *That the Biſhops and Miniſters of the Church of* England *be repreſented as worldly and careleſs* ; which *Letter* was found in Father *Young*'s *Study* after his *death*, and *tranſlated* out of *Italian* into *Engliſh*. And this *Slander* they have ſo far *improv'd*, that as a *Perſon* of *Honour* [†] obſerves, "they have entred into "a *Conſpiracy* in undervaluing whatſoever is written by any "*Clergyman* how learned or vertuous ſoever in defence of

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[*] Defence of the Papers written by the late King, *p.* 126. *Lond.* 1686. 4*to.*

[†] Hind and Panther in the Pref. *Lond* 1687. 4*to.*

[||] Difference between the Proteſt. Socinians and methods, *p.* 62. *Lond.* 1686. 4*to.*

[*] *Stillin.* Unreaſon. of ſeparat. pref. *p.* 22. *Lond.* 1681. 4*to.*

[†] Lord *Clarend.* againſt *Creſſy*, *p.* 13,14.

“ the *Church of England*, as if he ſpoke onely for his own *Intereſt*, ſo that they who would undermine it by all the *foul* and *diſhoneſt Arts* imaginable have the advantage to be conſidered as perſons ingaged in that Accompt, merely and purely by the impulſion of their *Conſciences*, and for the diſcovery of ſuch Errors as are dangerous to the *Souls* of men; whilſt they who are moſt obliged and are *beſt able* to *refute* thoſe *malicious pretences*, and to *detect* the *fraud* and *ignorance* of thoſe ſeditious undertakers, are look'd upon as men not to be believ'd, at leaſt partial, and that all they ſay is ſaid on their own behalf; this is a ſad truth, and a new engine to make a battery, at which *Atheiſm* may enter without oppoſition, with all its inſtruments and attendants. In proſecution of which deſign it is *uſual* with them to *recount* the *Riches* of the *Clergy*, while they *maliciouſly* and *falſly* inſinuate that the *Revenues Eccleſiaſtical* in *England* are *far greater* than in *Popiſh Countries*; but if we come to *examine* but the *Wealth* of *ecleſiaſtical Perſons* in the *Popiſh times* in this *Nation*, we ſhall find, that it *exceeded* by *many degrees* that *poor pittance* which *Reformed Divines* enjoy, among whom it is known that *multitudes* have *hardly ſufficient* to *buy* themſelves *Bread*; * ſeveral *hundreds* of our *Livings* not amounting to *ten pound* a year a piece, and ſeveral *not* to *five*, when the *ſole* Revenues of the *Monaſteries* and *Hoſpitals*, beſide the two *Univerſities* and ſeveral *Monaſteries* not valued, in K. *Henry* the Eighth's time, *amounted* to † *one hundred eighty ſix thouſand, five hundred and twelve pounds odd Money*; beſides the *Biſhopricks* and *Pariſhes* which being *joyned* to the *former Summ*, the *Clergy of* the *Church* of *Rome* were poſſeſſed of the *yearly Summ* of above *three hundred and twenty thouſand one hundred and eighty Pounds* even in *thoſe times*, what would they have yielded then at *this day*? if then the *Gentlemen* of the *Church* of *Rome* judge the *Proviſions* for the *Reformed Clergy* too great, the *Poſſeſſions* they enjoyed will certainly *appear* ſubject (and conſequently themſelves) to the *ſame* Accuſation, but upon much *better grounds*. Eſpecially when we conſider that NEVER ANY CLERGY IN THE CHURCH OF GOD, HATH BEEN OR IS MAINTAINED WITH LESS CHARGE THAN THE ESTABLISHED CLERGY OF THE CHURCH OF *ENGLAND*; which an *ingenious* * *Gentleman* hath evidently *proved*. To whoſe *Arguments*, if our *Adverſaries* think fit to *reply*, they ſhall not want a *Defender* : And I am *ready* to *prove* out of their *own Authors*, that the *Revenues* of the *French Clergy* amount to above *one million, and two hundred thouſand Pounds* of our *Engliſh Money* yearly, that *they poſſeſs ſeven parts in twelve of the whole Revenue of the Kingdom*; and that the *Arch-Biſhoprick* of *Toledo* in *Spain* is *as rich* as *ſome Kingdoms*. And now let all the *world* judge to whom the *Appellation* of *hirelings* belongs, which they are ſo ready to beſtow on us. But not content to caſt their *reproaches* upon the *Body* of the *Clergy*, the *Oxford Writer* hath *attempted* to bring the *Charge* of *worldlineſs* home to a *particular Biſhop*, but ſo *unſucceſsfully*, that it is *evident*, he was *forc'd to uſe* his *invention* to *maintain* it, which *all his aſſurance*, (tho' he hath a *great Talent* that way) will *not be able* to do; for whereas he affirms, that the † *Excellent Hooper* (who in *Q.* Maries *days ſeal'd the Proteſtant RELIGION with his Blood,) held two Biſhopricks at once*; it is notoriouſly *falſe* : For he *never held* but the *Biſhoprick* of *Worceſter*, from which *Gloceſter* was *divided* by K. *Henry the Eighth*, and *reunited* to it by K. *Edward*; ſo that all *Hooper* enjoy'd was but *one Biſhoprick* which had *ſome years* been *divided* into two; and yet our *Author* pretends he held them in *Commendam*.

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* *Speed* in his Chronicle reckons that in the beginning of King *James* his time, there were 4543. Livings under ten pound, *Edit. Lond.* 1623. at the end of the Reign of K. *Henry* the Eighth. *p.* 1101.

† *Ibid. p.* 1100.

* The Undeceiving of the people in the point of *Tithes*. by *Ph. Trelinie* Gent. *Lond.* 1651. 4to.

† Fifth part of Ch. Government, *p.* 68.

See Appendix to Dr. *Burnet*'s Hiſtory of the Reformation, *vol.* 2. *p.* 396. Reflect. on the Hiſt. part of Ch Government, *par.* 5. *p.* 35. *Oxford.* 1687. 4to.

If this means will *not* do the *work*, and our *Divines* ſtill *keep* up their *eſteem* in the *minds* of the *people*, the next *deſign* is to *expoſe them* as *guilty* of ſome *immoral Crime*; to this end they *have* (in this City) “ *dreſs'd* ſome of their own *party* in the *Habit* of a *Miniſter*, who according to *inſtructions*

“ reſorted to *houſes of ill repute*, while others of the *gang* “ planted there on purpoſe, *pointing* at the *ſuppoſed Miniſter* “ have been heard to ſay aloud *there goes Dr. or Mr. ſuch an one*, “ that the *people* might *ſuppoſe* the moſt *eminent* of their *Miniſters*, frequenters of ſuch *places* ; and I can *name* ſome *Divines* whom they have by this *Artifice* endeavoured to *defame.*

If they have a deſign that any one of our *Miniſters* ſhould be eſteemed *idle* and *lazy* men, and *negligent* in their *Office*, they *watch* till *he* is *gone abroad*, then *repairing* to ſome *ſick* perſon of their Acquaintance ; they *deſire* them to *ſend* for *him* while they are in the *houſe*, and when the *meſſenger* returns, with an account *that he is not within* ; they take *occaſion* to *tell* the *ſick* perſons that *our Miniſters* are *never* to be *found*; but always *gadding* abroad, *without minding* the *concerns* of their *people*, but for *their parts*, they are *always ready* to perform the *duty* of their *Office* to all *ſorts*, that ſend for them ; and thus they ſerv’d an *Eminent Divine* very lately.

But that *Gentleman* had a pretty good ſtock of Confidence, who *urging* a *Woman* to become his *Proſelyte* told her ; *that our Divines were men of no Learning, and could not Preach but by the helps they receiv’d from hearing and reading the Sermons of the Romiſh Prieſts* : and yet *this* was very gravely *urg’d* by *one* of them not many *months* ſince. I do not relate this *paſſage* that I think there is any danger of its being believ’d even by the meaneſt underſtanding to our prejudice ; but to let the world ſee that there is no *Slander* how *improbable* or *ſenſleſs* ſoever which theſe *men* are *aſham’d* of.

The truth is they find *Calumny* their beſt *weapon*, and therefore are reſolv’d to uſe it at all adventures, hence it is we find among the reſt of the *Directions* given by the Jeſuite [†] *Contzen*, in his *Advice* for *bringing Popery into a Countrey*, that *thoſe who preach againſt a Toleration, ſuſpecting the deſign of the Papiſts in it, be traduced as men that preach*

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[*] *Adami Contzen Politicorum Libri decem. p.* 96: he adviſes to follow the example of thoſe, *Qui cum recuſarent, quaſi ſuperbi contumaces in obedientes magiſtratui accuſabantur*, &c.

very unſeaſonable Doctrine that are proud, conceited and enemies to Peace and Union. And for the better managing the *Popiſh Intereſt* in *England*, Seignior * *Ballarini*, directs Father *Young*, To make it appear under hand that the Doctrine, "Diſcipline and Worſhip of the Church of *England* comes "near to them; that our *Common Prayer* is but little different "from their *Maſs*; and that the ableſt and wiſeſt Men a- "mong us are ſo moderate, that they would willingly go "over to them or meet them half way; for thereby the "more ſtayed Men will become more odious, and others will "run out of all Religion for fear of Popery.

And we find even at this *time* they are obſerving this *Inſtruction*, to which end † *one* of their number hath been at the pains to ſhew, *that the Church of* England *and the Church of* Rome *are agreed; and the whole Controverſie lies between the Church of* Rome *and diſſenting Proteſtants*; but I ſuppoſe ſince the *Difference between the two Churches hath been ſo clearly related in the* || *Anſwer to that Pamphlet*, they *will* for the time to come *keep cloſer* to the *advice* of doing their *Buſineſs* under hand, for the *Diſcourſe* will hardly convince any body that we are agreed with them.

But it is very pleaſant to behold theſe *Gentlemen* labouring with all their might to *aſperſe* the *Reformers*, when if thoſe *paſſages* they lay to their *Charge* be *blots* indeed, they are as *prejudicial to the Goſpel* it ſelf and to *the greateſt* of the *Romiſh Saints*, as if we *allow'd* them in their *full latitude*, they can be to us. Thus the * *Conſiderer upon the Spirit of* LUTHER, ſpends much *time* and *pains* to *prove* that *Luther's Doctrine* was *not* of *God*, becauſe he *relates* ſeveral *Arguments* which the *Devil* us'd againſt the *Maſs*, thereby *attempting* to *drive* him to *deſpair*, becauſe *he had* for many *years* been a *Romiſh Prieſt*; upon which † Mr. *Pulton* puts this queſtion, *Now I ask whether the Doctrine delivered by the Spirit of untruth can be from the Holy Ghoſt?* Now tho' we tell theſe *Gentlemen* that *Luther* ſpoke this by way of *parable*, yet ſeeing that they are deaf on that ear, let it be *for once* allowed that it was a *Real Conſe-*

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* *Long's* Hiſt. of Plots *p.* 89. *Lond.*1684.*v8o.* Dr.*Stillin.* unreaſonableneſs of ſeparation, *p.* 21. of the preface.

† The Agreement between the Ch. of *Eng.* and the Ch. of *Rome*, *Lond.* 1687. 4*to.*

|| The Difference between the Ch. of *Eng.* and the Ch. of *Rome*. *Lond.* 1687. 4*to.*

* Conſiderations on the ſpirit of *Martin Luther*, *ſect.* 32.

† *Pulton's* Remarks, *p.* 1.

ference, and all they can draw from it is, either that *knotty queſtion* of Mr *Pulton*, Whether the Doctrine delivered by the ſpirit of untruth can be from the Holy Ghoſt? or that *Luther* could not be an *Holy Man*, becauſe the *Devil* was ſo *often* with *him*, which is the *great Argument* of the *Oxford Conſiderer*, and Mr. *Pulton* himſelf in the *tenth page* of his *Remarks*. As for the Queſtion, I find in the *Goſpel*, the *Devils* themſelves *bearing teſtimony* to our SAVIOUR, * *that he was Chriſt the Son of the living God*, acknowledging him to be the † *Holy One of God*; and an whole || *Legion* of theſe *unclean ſpirits* crying out, *what have we to do with thee* Jeſus *thou Son of God*? And when to St. *Paul*, the *ſpirit of Divination* bore the ſame witneſs, * *That he was the ſervant of the moſt high God, and ſhewed the way of Salvation*; nay I find alſo that *God* made *uſe* of the *evil ſpirit*'s Teſtimony for the *Converſion* of many, when the † *Sons of a Jew undertook to call upon a man who was poſſeſs'd, the name of the Lord* Jeſus *ſaying, we adjure you by* Jeſus *whom* Paul *preacheth*; *the evil ſpirit anſwered* Jeſus *I know, and* Paul *I know, but who are ye? And the man in whom the evil ſpirit was leap't on them and overcame them,------And this was known to all the Jews and Greeks alſo dwelling at* Epheſus, and *fear fell on them all, and* THE NAME OF THE LORD *JESUS* WAS MAGNIFIED; of which the following verſes give particular Inſtances. Now the ſame *Anſwer* which Mr. *Pulton* will make to an *Heathen*, putting the ſame *Queſtion* in this *caſe*, will give full *ſatisfaction* to that which he *puts* to us; for if it be a *good evidence* to *prove* the *Doctrine* of *LUTHER falſe*, becauſe the *Devil* owned the *truth* of it, the *concluſion* will hold as *firm* againſt the *Deity of Chriſt*, and *Truth* of the *Goſpel*, which the *Devil* was forced to confeſs. And if the *ſecond inference* concludes againſt *Luther* what ſhall we think of their admired || St. *Anthony*, to whom the *Devil* frequently *appear'd*, and *uſing an articulate voice ſpake to him, acknowledging that he had often attempted*

* *Luke* 4. 41.

† *Mar.* 1. 23, 24.

|| *Luke* 8. 28, 29, 30.

* *Act.* 16. 16, 17.

† *Act.* 19. 13, 14, 15, 16, 17, 18, 19, 20.

|| *In vita* Antonii, *inter* Athan *opera, vol.* 2. *Edit. Colon.* 1686. Ἀνθρωπίνῃ χρώμενος φωνῇ ἔλεγε πολλοὺς μὲν ἠπάτησα, καὶ πλείστους κατέβαλλον νῦν δὲ ἐπίσοι καὶ τοῖς σοῖς πόνοις προσβαλὼν ἠσθένησα.

to corrupt him, but was not able; nay, that he was ſeldom without the company of the *Devil* either *beating* him or *diſcourſing* with him, the *Author* of that *Life* informs us in a *multitude* of *Inſtances*; and yet for all this, the *Papiſts* will *maintain* his *Saintſhip*, ſo that the *Devil's moleſtation* is *no Argument* againſt *Luther* or his *doctrine*; and there is *hardly any* of their *noted Saints* whom the *Writers* of their *lives* do not *affect* to *repreſent* to us as *perſons* from whom the *Devil* was *ſeldom* or *never* abſent.

Nor is it any wonder theſe *Gentlemen* ſhould be ſo *buſie* in *ſcandalizing* our Divines, though the *reflexion* falls as *ſeverely* upon their *own* Canoniz'd *Saints*, when they have ſo *little conſideration* as to *charge* us with *thoſe things*, which *others* of their *own* writing at the *ſame time*, and on the *ſame Subject*, do *acquit* us of; an *inſtance* of which we have in their *frequent cries*, that *the* [*] *Excluſion Bill was managed in the Houſe of Commons by the Sons of the Church of* England, and that *the* [†] *Rebellion was to be laid to their Charge*; [||] that *if we look to the excluding Party they were five to one Church of* England *men*; *ſo that our Church muſt take the ſhame of all thoſe things to her ſelf*; theſe *loud Clamours* have made *more noiſe* in the world, than *all* their *new Teſts* and *Inſtances* of the *Church of* England's *Loyalty*, which I ſhall examine in another place; But to the comfort of our *Church* her *Adverſaries agree not together*, ſo that ſhe *needs no vindication* but what ſhe is *able* to *bring* from *her greateſt enemies*; therefore *one* [*] of them tells the *Diſſenters*, that *they were the Actors not onely in* 48. *but in the buſineſs of the* Rye *and the* Weſt *too*; and *one* who *pleads* the very *ſame cauſe* aſſures us, [†] *that the Diſſenters appear'd ſo rigorous in chooſing their Repreſentatives, that they carried it for three Parliaments ſucceſsfully againſt the Church of* England; *and it was in thoſe three Parliaments*, that the *Excluſion Bill* was *promoted* and *ſtickled* for; which is a *clear demonſtration*, that the *Excluſioners* were *not five to one of the Church of* England. But as theſe *Gentlemen* contradict themſelves in this point, ſo by the ſame aſſertion *they overthrow their great work* of *perſwading* the *Diſſenters* that the *Church of England* never was, nor *never will* be *willing* to *eaſe* their *Conſciences* by a *Comprehenſion*; when by *affirming* the *Excluſion Parliaments* to have been *compos'd* of *Church of England men*, they *give themſelves the lye*, ſeeing *all the world knows* it was in *thoſe Parliaments*, that the *Bill of Comprehenſion* was *promoted*.

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[*] Anſwer to a Letter to a Diſſenter, *p.* 4. Printed for *H. Hills*, 1687. 4*to*.

[†] Mr. *Pain*'s Anſwer to the Letter to a Diſſenter, *p.* 2. 1687. 4*to*.

[||] Reply to the Reaſons of the *Oxford* Clergy againſt Addreſſing, *p.* 6, 7. 1687. 4*to*.

[*] Letter in anſwer to two main Queſtions, *p.* 7. 14. by *T. G. Lond.* 1687. 4*to*.

[†] Diſcourſe for taking off the Teſt,---*p.* 35. *Lond.* 1687. 4*to*.

As they will *coin* immoral *Actions* for us, ſo likewiſe with the *ſame ſincerity*, they make a *great complaint* of our *FALSIFICATIONS*, when he that *examines* into the matter will *find no ſuch thing*; thus the *Vindicator of Monſieur de Meaux* fills *part* of a *page*, with a *liſt* of his *ADVERSARIES Falſifications*, and *Calumnies*, &c. of which you may judge by this inſtance; [*] That *ingenious Gentleman* tells us, that Mr. *de Meaux* had affirmed, *that the denying of Salvation to Infants dying unbaptiz'd was a truth, which never any one before* Calvin *durſt openly call in queſtion*; this the [†] *Vindicator* calls a *corrupting the Biſhops words*; which are theſe, [‖] *the Lutherans believe with the Catholick Church the abſolute neceſſity of Baptiſm, and are aſtoniſh'd with her that ſuch a Truth ſhould be denied, which never any one before* Calvin *durſt openly call in queſtion*: now *I* APPEAL to *all* the *world*, whether it be not the *ſame thing*, to affirm *that Baptiſm is abſolutely neceſſary to Salvation*, and *that thoſe who dye unbaptiz'd are not ſav'd*; for if it be *abſolutely neceſſary*, then *without* it there can be *no Salvation*, and whoever aſſerts *that* denies *Salvation* to thoſe who *have* it *not*; let our *Vindicator* then *defend* himſelf from the *imputation* of *Calumny*, which *I lay to his charge* in this *particular*, the *calling that a Falſification and Corruption which is the true meaning of the Biſhops words*.

I ſhall

[*] Defence of the Expoſ. of the Doct. of the Ch. of *England*, *p.* 39.

[†] Reply to the Defence, *&c.* *p.* 62.

[‖] Expoſ. of the Doctrine of the Chathol. Church, *p.* 20 *Lond.* 1685. 4*to.*

I ſhall end this head with two *Inſtances* of their *calumniating* the poor *Proteſtants* of *France*, though I could give as many hundreds * "during the heat of the *War* between "*France* and *Holland*, the *Reformed* of *Dauphine* had kept a "*Faſt* in all their *Churches*; and the *Synod* that had ordered "it had enjoyned all the *Miniſters* that belonged to it aſſiſted by their *Ancients* to *viſit Families*, and put them in "mind of what had been promis'd *God* on the *Faſt-day*, "which one of the *Miniſters* (againſt whom the *Fryers of* "*St. Anthony* had a long time *watch't* for an *occaſion)* performing, thoſe *pretended Religious* wrote to Mr. *le Tellier* "Secretary of *State*, that ſomething was contriving againſt "the *King*'s *Service*; that the *Hugonots* had celebrated a "*Faſt* through all the *Dauphinate*; that there was a *Plot* "couched under this *Faſt*, and that *Devotion* was onely the "pretext of it; That this *Miniſter* had held ſecret *Aſſemblies* at "the houſes of the Principals of his *Pariſh*, that he had *Prayed* "for the *Succeſs* of the *Hollanders Arms*, and that *great Summs* "*of Money* were gathered by *him* and *his party* to ſend to the "*Prince* of *Orange*; and with this fair ſtory they cauſed a great "deal of trouble to the *Gentleman*, and *ſuborned Witneſſes* to "*maintain* the *Accuſation*, but he broke through all and clear'd "his *Innocence* to the *ſhame* of his falſe *Accuſers*: And as they perſecuted thoſe poor people with *Slanders* in their own Countrey, ſo they continue to proſecute the ſame *unworthy Methods* againſt them in *ours*, where they are *fled* for *Relief* from the *grievous Oppreſſions* of their *Enemies*; for knowing the *greateſt part* of their *Subſiſtence* muſt come from the *Charity* of their *Proteſtant Brethren*, they have *endeavoured* to *hinder* them of that by *ſpreading a report* that they are *Papiſts*: this as to *London* is *known* to *many hundreds*, and that they have done the *ſame* in *Ireland*, we are *informed* by an *ingenious* and *worthy* † *Gentleman*, who tells us *who they are* that can *prove* the *truth* of his *Aſſertion*.

* Policy of the Clergy of *France*, p. 57, 58, 59. *Lond.* 1681. 8*vo.*

† Hunting of the Romiſh Fox, *p.* 94, 95. *Dublin.* 1683. 8*vo.*

Thus are we dealt with by the *Romaniſts* as the *Primitive Chriſtians* were *treated* by the *Heathens*, but that which *ſupported*

ported them doth likewiſe *encourage* us, ſeeing *he whom we ſerve* hath pronounced * *bleſſed are ye when men ſhall revile you and perſecute you, and ſay all manner of evil againſt you falſely for my ſake*: though we cannot forbear to admoniſh our Adverſaries of that divine threatning,† *whoſo privily ſlandreth his Neighbour, him will I deſtroy*; which is *ſpoken* ſo *particularly* to *them*, that it is *impoſſible* for them to *eſcape* while they doe ſuch things, though they may *flatter* themſelves, that *their Slanders are publick*, when the *denunciation* is *againſt thoſe* who *ſlander privily*; but if *one* of thoſe *crimes* be of ſuch an *hainous* nature, how *much greater* is the *guilt* of *both*, which I wiſh I had no reaſon to *charge* upon them. Nay, we have this to *comfort* our ſelves with, that theſe || *falſe Accuſations* are *commonly* the *laſt refuge* and therefore that *cauſe* which *ſtaies it ſelf* ſo much upon *them* cannot hold long.

I noted before that theſe *Gentlemen* pretend to know what paſſes in the moſt *inmoſt Receſſes* of the *hearts* of men, and well they may, when they are ſo ready to *dive* into the *Secrets* of the *divine Providence*, and from the *ſudden death* of perſons to *conclude* what the *deſigns* of *God* in *ſuch* particular *Diſpenſations* are. In which knowledge they pretend to be ſo vers'd, that it is *one* of the *notes* whereby to *know their Church*, given us by *themſelves*, *the unhappy death of the Churches Enemies*, that this can be *no note* of the Church, I ſhall not concern my ſelf to prove, but refer my Reader to the * *Diſcourſe* on this Subject where he will be *abundantly ſatisfied*, that it *cannot be a note* to know the Church by; and that it is *more favourable* to *us* than the *Roman Church* if it were one: All I ſhall obſerve is, that if all the Stories they invent and the Reports they ſpread of the unhappy end of their *Adverſaries* were true, yet we know † *that there is a juſt Man that periſhes in his Righteouſneſs, and there is a wicked man that prolongeth his life in his wickedneſs*, || *that there are juſt Men to whom it happeneth according to the work of the wicked, and there are wicked men to whom it happeneth according to the*

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* *Matt.* 5 11.

† *Pſal.* 101. 5.

|| Anſwer to a Letter to a Diſſenter, *p.* 5. printed for *Henry Hills.*

* Diſc. of the notes of the Church, *p.* 333. to 365. *Lond.* 1687. 4to.

† *Eccleſ.* 7. 15.

|| *Chap.* 8. 14.

work of the righteous; ſo that * ſeeing *all things come alike to all*, there can *nothing* be *concluded* againſt *any Church*, from the *judgments* which *fall on* the *heads* of particular *Members* of it. And our *Saviour* himſelf aſſures us, that *ſuch judgments* are *often ſent*, where the *perſons puniſhed* are *not greater ſinners* than *thoſe* who at the *ſame time* are *ſpared*, which he *illuſtrates* by the *Inſtances* of thoſe *upon whom the Tower of* † Siloam *fell*; and the *unfortunate* || Galileans *whoſe Blood* Pilate *mingled with their Sacrifices*.

* Chap. 9. 2.
† *Luk*. 13. 4.
|| *Luk*. 13. 1. 2.

But let our *Saviour* obſerve what he will, there are a *ſort of men*, whoſe *policies* ſcorn to be founded upon his *holy maxims*, and are therefore *reſolved* to *invent* diſmal *Stories*, where they cannot *find true ones*, to *work* upon the *Spirits* of the more *unthinking* ſort; and therefore in the time of the *Siege* of *Paris*, during the *League* in *France*, the *Prieſts* were grown to that *height* of *immodeſty*, (not to give it a worſe name) as * to *perſwade the people* there, who generally believed it, *that the thunder of the Pope*'s *Excommunications had ſo blaſted the Hereticks, that their Faces were grown black and ugly as Devils, their Eyes and Looks ghaſtly, and their Breath noiſome and peſtilent*. † And in *Spain* the *ſame Inſtruments* of *Rome* had *poſſeſt* the *people*, that *ſince the* Engliſh *left the Roman Religion they were transformed into ſtrange horrid ſhapes, with Heads and Tails like Beaſts and Monſters*; which was ſo *generally believ'd* among them, that when the *Earl of Notingham* went *Ambaſſadour* into *Spain Ann*. 1603. the *Countrey people* could *hardly believe* their *eyes*, that the *Engliſh* were ſuch *comely* and *accompliſh'd Gentlemen*, whoſe *deformity* they had before ſo *often heard* confidently *aſſerted*.

* *Europæ Spec*. p 135.
† *Wilſon's Hiſt*. of Great *Britain*. p. 26. *Lond*. 1653. *fol*.

And as they are always *employ'd* in *aſperſing* the *living*, ſo they exert the *ſame diligence* in *forming* ſome *hideous relation* of the manner of their *deaths*, their *implacable malice* following them as it did Father || *Paul Sarpi* the *Venetian* to his *Grave*, " publiſhing impudent and *fabulous Stories* concerning " his *death*, of his dying howling, of ſtrange *Apparitions* of " black *Dogs*, of terrible *noiſes* heard in his *Cell* and *Cham-*

|| *Fowlis* Hiſt. Rom. Treaſons *p*. 470.

“ *bers*, and ſeveral ſuch lying *Forgeries*, as thoſe idle people “ us’d to invent upon *Luther*, *Calvin* and others who will “ not truckle to the *Uſurpations* of the *Roman Court*. But “ the *people* of *Venice* who *knew him better*, accounted him “ a *Saint*, *hanging* up their *votive Tablets* at his *Sepulcher*.

“ Nay, they can go yet a ſtep farther, and *thoſe* very “ *judgments* which God *inflicts* upon *themſelves*, they *have* “ the *face* to *affirm*, were *ſtrokes* of *divine Vengeance* on the “ *Proteſtants*; *thus when there were ſome* * *hundreds of the Ro-* “ *miſh Profeſſion met to hear Father* Drury *a noted Jeſuit preach*, “ *in the* Black Fryers, Oct. 26. 1623. *it pleas’d God that the* “ *Chamber where they were, fell down, and near a hundred Per-* “ *ſons with the Preacher were kill’d out-right, and many hurt,* “ *yet had they the Confidence to affirm, that this was a Proteſtant* “ *Aſſembly, publiſhing* † *a Book* relating great Judgments ſhewn on “ a ſort of Proteſtant Hereticks, by the fall of an houſe in Black Fry- “ ers London, in which they were Aſſembled to hear a Geneva “ Lecture; and Dr. ‖ *Gouge* tells us *when* and *where* this *Relation* “ was *Printed*, in his *Account* of that *ſad Providence*.

* *Wilſon’s* Hiſt. of Great *Brittain*, p. 241.

† Mirror or Looking-glaſs both for Saints and Sinners, *p.* 195. *Lond.* 1671. *fol.*

‖ Key for Catholicks, *p.* 258. *Lond.* 1674 4*to.*

I might particularize in abundance of ſuch paſſages, but theſe are enough to let the *Reader* ſee that it was not *without cauſe* I gave him *Caution* in the *firſt Chapter* to ſuſpect them, for into what a *maze* of Errors doth he run, who takes the *Accounts* given by thoſe men of the *Lives* and *Deaths* of their *Adverſaries* upon their *Authority*, who *give themſelves* ſuch a *Liberty* to *deviſe Fables* and then *report them*.

This over politick and wiſe ſort of men, reach yet a note higher, and knowing of how great *Conſequence* the *Revolt* of any *eminent Divine* is, are as *liberal* in their *Reports* that *ſuch* and *ſuch* Perſons are become *Catholicks* (as they call them) in which they *have* as little *reſpect* to *truth*, as in the *former Inſtances*. “ But they find by their experience that news make “ their impreſſion upon their firſt reporting, and that then if it “ be good, it greatly raiſes up the Spirit and confirms the Mind, “ eſpecially of the *Vulgar*, who eaſily believe all that their

Europ. Spec. 114, 115.

“ betters tell them ; that afterwards when ſuch Stories hap-
“ pen to be controll’d, mens ſpirits being cold are not
“ ſo ſenſible as before, and either little regard it or impute it
“ to common error or uncertainty of things ; yea, and that
“ the good news comes to many mens ears who never hear of
“ the Check it hath ; and at leaſt it may ſerve their turn
“ for ſome preſent Exploit, as Merchants do by their news,
“ who finding ſome difficulty in accommodating their Af-
“ fairs, have in uſe to forge Letters or otherwiſe to raiſe
“ bruits, either of ſome proſperous ſucceſs in Princes actions,
“ or of ſome great alteration in ſome kind of merchandiſe,
“ which may ſerve for that preſent inſtant to expedite their
“ buſineſs.

Whether the *Miſſionaries* take this piece of *Policy* from them, or are onely *imitated* by them, is not material, but that, being *ſecure* of an *evaſion* if their *report* be found *untrue*, that they were *miſ-informed*, and *knowing* well that *hundreds* who hear the *account* they give, are *never undeceiv’d* by *wanting opportunities* to *diſcover* its *falſity* ; they are no modeſter in this particular, than in the other *Slanders* is moſt certain.

* Thus in the year 1597. they ſpread a report throughout Germany, Holland and Italy, that *Beza* had *renounced* his *Religion* before the *Senate*, and had *exhorted* the *Magiſtrates* to *reconcile* themſelves to the *Church* of *Rome* ; † and that by his *example many Citizens* of *Geneva* had done the like ; || whereupon he was *abſolv’d* by the *Biſhop* of that *City*, before his *death*, by *ſpecial Order* from the *Pope*. This we are aſſur’d by ſeveral * *French Prieſts* was *generally believed*, till Beza *wrote* ſeveral *French* and *Latin Letters*, to *convince* the *world* of the *Forgery*, and that he *was* yet *alive*, and † he *died not till ſix years* after.

* M. *Spon*’s Hiſtory of the City and State of *Geneva*, p 144. *Lond.* 1687. *fol.*
† Jeſuits Catech. *p.* 62.
|| *Sands Europ. Spec. p.* 113.
* Jeſ. Catech. *p.* 62.
† Hiſtory of *Gen.* p 144.

Of the very *ſame nature*, was the *report* of the *Converſion* of the || Reverend *Peter Du Moulin*, which even *while* he was *Miniſter* of the *Proteſtant Church* in *Paris*, and *writing* againſt *Rome*, was publickly *preach*’d in the *City* in *many Pulpits*, and

|| Novelty of Popery, *Lib.* 7. *c.* 10. *cont.* 8. *p.* 627.

and *Benefices* aſſigned to *him* ; they *aſſerted* in their *Sermons*, that he was *preparing* to go to *Rome* ; which was ſo *generally believ'd* that the *people* flocked to a certain *Church*, and there *waited* expecting to *hear* him make his *Recantation.* Upon which he obſerves, *that ſuch tricks are apt to aſtoniſh the people for a ſeaſon, and an untruth that was believ'd for three days hath done ſome effect.* " And I am able to *prove* that a *Mini-* " *ſter* now in *England* travelling in company with others of " our *Nation* of the *Proteſtant Religion*, and making a ſmall " journey *alone*, to a neighbour City to that they then reſi- " ded in ; the *Prieſts* came to ſeveral of his *fellow Travellers*, " aſſuring them that the ſaid *Miniſter* was become a *Romaniſt*, " that he was *publickly reconcil'd*, and therefore ſurely they " would not refuſe to relinquiſh that *Religion*, which he " whoſe *Profeſſion* obliged him to *defend* it, and who *under-* " *ſtood* it *beſt*, durſt not continue in. This *report* was affirm- " ed with ſo much *confidence*, that upon the *Miniſters* return, " ſeveral *perſons* of the *Roman Catholick Religion*, congratu- " lated him for his happy *Change*, and one of the *Engliſh* " was ready to *follow* his *example* if he had not in time *diſco-* " *vered* the *cheat.*

And it is no longer ſince than the *Winter* 1685. that a *report* went current *through* all the *Countreys* in *England*, where there are many *Romaniſts*, that Dr. *Burnet* was at *Rome* become *a Papiſt*, and that *great Preferments* were *beſtow'd* upon *him* ; this hath been *affirm'd* to *me* by ſeveral for a *certain truth*, when I made *diligent enquiry*, thoſe *Gentlemen* affirming, that they had it from very good hands, and had *ſeen* ſome *Letters* from *foreign parts* which *confirm'd* it. " But more " immodeſt was the *pretence of the Dean of Norwich*'s *Converſion* " about *two years* ſince, which ſeveral *Prieſts* affirm'd to a *Servant* " *Maid*, whom they *knew* to be a great *admirer* of that *Di-* " *vine*, urging her to follow the *example* of ſuch a *Learned* " *Man*, who was ſo deſervedly *eſteem'd* by her ; which they " *reiterated* with ſo much *confidence*, and *frequency*, that the " *Maid promiſed to turn* likewiſe ; but being *convinc't* by an

“ *eminent Perſon*, (who carried her to hear the *Reverend* “ *Dean* preach) that ſhe was *abus'd* by a *notorious untruth*; “ ſhe was *confirm'd* in her *averſion* to that *Church*, which is “ *upheld* by ſuch *unworthy means*: And I cannot but obſerve “ the *Providence* of *God* in this matter, that the *Sermon* which “ the *Maid* was carried to *hear*, was *levell'd againſt the Popiſh Errors*; whereby ſhe was not onely *inform'd* of the *abuſe*, but *inſtructed* too.

But their *greateſt traffick* is in the *pretended Converſion* of *dying perſons*, thus they would make a *Romaniſt* of *dying Beza* ſix years *before* his *death*; and this blot they have endeavoured to caſt upon the Memory of that *excellent Prelate* Biſhop *King*, Mr. * *Musket* the *Jeſuite* publiſhing a *Book* of *his Converſion* to *Rome* upon his *death-bed*, intituled the Biſhop of Londons Legacy. This *relation* we are aſſured did mightily † ſhock the *peoples* minds; but it is *wholly falſe*, his Son Dr. *Henry King* ſince *Biſhop of Chicheſter*, Preaching *a Sermon* for his *Fathers Vindication* at St. *Pauls Croſs*, *Nov.* 25. 1621. where he *aſſures* the *world*, that *the Biſhop before his death received the Euchariſt at the hands of his Chaplain* Dr. Cluet, *together with his Wife*, *his Children*, *his Family*, *Sir* Henry Martin *his Chancellor*, *Mr.* Philip King *his Brother*, &c. *proteſting to them that his Soul had greatly longed to eat that laſt Supper*, *and to perform that laſt Chriſtian Duty before he left them*; *and gave thanks to God*, *that he had liv'd to finiſh that bleſſed Work. And then drawing near his end*, *he caus'd his Chaplain to read the Confeſſion and Abſolution in the Common Prayer. And the perſon* who was *reported* to *reconcile* him, Mr. ‖ *Thomas Preſton*, being *examined* before the A. B. of *Canterbury* and other Commiſſioners, *proteſted before God*, *as he ſhould anſwer it at the dreadfull day of Judgment*, *that the Biſhop of* London *did never confeſs himſelf to him*, *nor ever received ſacramental Abſolution at his hands*, *nor was ever by him reconcil'd to the Church of* Rome; *neither did renounce before him the Religion eſtabliſhed in the Church of* England; yea he added farther, *that to his knowledge he was never in company with the Biſhop*, *never re-*

ceiv'd

* *Gee*'s foot out of the Snare, *p.* 76.

† *Birckback*'s Proteſtant Evidence. Cent. 16 *p.* 188. *Lond.* 1635. 4'*o.*

‖ *Ib. p.* 189. and foot out of the Snare. *p.* 77. See a relation of this forgery in the Hiſtory of the Ch. of Great *Britain* from the Birth of our Saviour. *p.* 134. 188. *Lond.* 1674. 4'*o.*

ceiv'd any letter from him, never wrote to him, nor did he ever ſee him in any place whatſoever, nor could have known him from another man. The *ſame* did * Father *Palmer* the *Jeſuite* (whom they *affirmed* to be *one* of *thoſe* by whom he was *reconcil'd)* affirm *that he never ſaw the Biſhop.* This Book of *Musket*'s was known to be ſuch a *notorious forgery*, that † Mr. *Anderton* an *ingenious Prieſt*, expreſſed his *ſorrow* that ever ſuch *a Book* ſhould be *ſuffered* to come *forth*; “*for it would do them more hurt than any Book they ever wrote*, yet *have* they ſince *altered* the *Title*, and ſo *printed* it again, and a || Book *exceedingly* admir'd among them, written about *fifteen years* ſince and *Dedicated* (as I remember to the D. of *Buckingham*) *inſiſts* much upon this *Converſion*; which makes me *beſeech* my *Brethren* of our *Church*, that they would be *carefull* to what *Aſſertion* they give *credit*; and believe nothing in the writings of theſe men upon their Authority, for let a thing be never ſo falſe, *they will not ſtick to report it, and though it be expos'd and confuted,* they will urge it with the ſame confidence, as an uncontradicted truth.

* Foot out of the Snare, *p.* 77.

† *Ib. p.* 78.

|| It is a thick *Quarto*, I have ſeen it, but cannot remember the Title.

In the ſame manner when Father *Redmond Caron*, who *wrote* in *defence* of *Loyalty* to the *King* againſt the *rebellious Opinions* and *Doctrines* of the *Court* of *Rome*, lay upon his *death bed* in *Dublin*, *ann.* 1666. the *Prieſts* raiſed a *Report that he retracted his Signature of the Loyal Iriſh Remonſtrance, and all his Books on that Subject*, but they were *too quick* in *ſpreading* this *piece* of *Calumny* againſt that *Loyal Man*, for the *account* came to *his Ears before he died*, upon which in the *preſence* of *many* of his *own Order*, he *proteſted* ſolemnly *that he was ſo far from recanting, that the Doctrine which he had taught, he looked upon as the Doctrine of Chriſt, and that it was his duty to maintain it.* Thus if any of their *own Church* be of a *ſounder Principle* than *themſelves*, they cannot help *practiſing* that *rule* of the || *Jeſuits*, whereby they are directed, *to report that ſuch as leave them are very deſirous to be receiv'd again*; and although they are *ſo often prov'd* and *expos'd* to the *world* as *Calumniators* and *Forgers*, they with the greateſt *unconcernedneſs invent* and *report* anew upon the *next occaſion*.

Hiſtory of the Iriſh Remonſtrance, *p.* 759.

|| *Inſtruct. ſecret. pro ſuper. ſociet. Jeſu. p.* 23. *De dimiſſo in exhortationibus dicatur, quod iterum ardenter petat ingredi ſocietatem.*

But that the World may not be always fed with *falſe Stories,* they caſt about for an *artifice* to *deceive* them by falſe Converts, *appointing men to pretend themſelves Proteſtants, and after ſome time to be reconcil'd to the Romiſh Church, by the means of their Miſſionaries.* * " Thus *ann.* 1583. at the *Seſſions* at " *Gloceſter* in the *month* of *Auguſt,* one *Richard Summers* was " *apprehended,* who outwardly ſeem'd a *Proteſtant,* but being " one day preſent at a *diſcourſe* between one of the *Biſhop* of " *Gloceſters Chaplains* and a *Puritan* (as they were then call'd) " us'd this Expreſſion, *If this be the fruits of Proteſtantiſm,* " *I will lament my ways and turn to my Mother the Ch. of* Rome, " *ſeeing the Ch. of* England *is divided.* The *Chaplain* upon " this *ſuſpecting* this man, one day *diſguis'd* himſelf, and *trac'd* " him to an houſe, where he *found him* in a *Surplice,* and *heard* " *him ſay Maſs*; after which he *dogg'd* him to his *Lodging* and " had him apprehended.

'Tis an attempt not impoſſible to ſucceed, to raiſe ſuch *reports* of particular *private Men,* but to *tell* the *world* of *whole bodies of men,* whole *Nations* and *Countries* and *Sovereign Princes* becoming *Converts,* when they *know* the contrary to be the *real truth*; is ſomething more amazing, and able to *ſurpriſe* the moſt *thinking men*; yet were not theſe *Gentlemen* aſham'd to *affirm* even at *Rome* it ſelf (where it is an ordinary *practice*) with great Solemnity, *that the Patriarch of* Alexandria *with all the Greek Church of* Africa, *had by their Ambaſſadours ſubmitted and reconcil'd themſelves to the Pope*; *and receiv'd from his Holineſs Abſolution and Benediction*; but tho' *this* was found a *Fable,* about the ſame time they *reported* that the † K. of *Scots* (K. *James) had chas'd the Miniſters away, and executed two of them, beſtowing their Goods upon the Roman Catholicks*; *that not only* || Beza *had recanted his Religion, but the City of* Geneva *alſo ſought to be reconcil'd, and had ſent to* Rome *an Ambaſſage of Submiſſion*: " This news was whiſ- " pered among the *Jeſuits* two months, before it became pub- " lick, but at length there came a *ſolemn account* of it, which " run through all *Italy,* and was ſo verily *believed* to be true, " that

* Hunting of the Romiſh Fox, *p.* 155. 156,

Europ. Spec. p. 112, 113.

† *Ibid.*

|| *Ibid.* in Hiſt. of *Geneva, p.* 144.

" that *ſeveral went to* Rome *on purpoſe to ſee thoſe Ambaſſa-*
" *dours* ; and to make up the full meaſure of this Romiſh Po-
" licy, there was *news* ſent from *Rome* to *Lyons*, that Q. *Eli-*
" *zabeth*'s *Ambaſſadours were at* Rome *making great inſtance to*
" *be abſolv'd.*

" And there is a certain *ſecular Prieſt* who not long ſince
" aſſur'd me, that *he* had ſeen an *original Inſtrument* under
" the *hand* of the *late Arch-biſhop of York*, and other *Prelates*,
" with ſeveral *Divines*, among whom *he* named Dr. *Wallis* of
" Oxford, *approving ſeveral of the* Romiſh *Doctrines*, and parti-
" cularly *Prayer to Saints*, or for *the dead* ; but tho' upon my
" *earneſt intreaty* he promis'd to *procure* me a *ſight* of it, yet he
" never *perform'd* it to this day : But this is *uſual* among them ; when they have a *deſign* either to make or *confirm Proſelytes*, theſe * *Aſſertions* that our *greateſt Men* are *Papiſts*, in *private*, are never out of their mouths ; and within theſe few years they reported publickly † in *Ireland*, *that not onely his late and preſent Majeſty, but all the Nobility and Gentry of the Kingdom of* England, *were privately of their Religion.*

And no longer ſince than || the year 1678. it was generally *reported* at *Rome* for *ſix months* together that *the Armenian Patriarch with ſix and thirty Biſhops were on their way thither* ; *to ſubmit to, and acknowledge the Apoſtolical See* ; tho' *this* was a *Sham* like the reſt of their Great *Converſions*, on which I ſhall make ſome few *Reflexions* by a ſhort *account* of the *greateſt* of them, which they are moſt ready to *boaſt of* at this day.

* *Sheldon* of Miracles *p.*52.

† *Franciſcan* Convert by *Ant. Egan. p.* 24. *Lond.* 1673. 4*to.*

|| *Ricaut*'s State of the Gr. and Armenian Ch. *p.* 451. *Lond.* 1679. 8*vo.*

The *Converſions* in the *Indies* have made ſo great a *noiſe* among them, that *multitudes* are *poſſeſt* with a *belief* of every *thing* they are pleas'd to *report* concerning them ; but * a *Jeſuite* of note aſſures us, *that during forty years of the Miſſionaries abode among them; there was hardly one Indian to be found who underſtood any two Articles of the Creed, knew any thing of Chriſt, or an eternal Life ; that the Miſſionaries are careleſs and do not take any right courſe for their Converſion ;*

* *Acoſta. de procur. Indor. Salut. Lib.* 4. *c.* 3. *Poſt annos jam quadraginta, ab Evangelii ingreſſu in tam immenſa turba, vix quemquam qui ſymboli ſuo capita intelligat ; quid Chriſtus ſit, quid vita æterna, &c. Tota Catechiſandi ratio umbratilis & ludicræ ſimilis.---Mihi ſane monſtri ſimile ſu-*

that among ſo many thouſands of Indians who are ſaid to be Chriſtians, it was a rare thing to meet with any who own'd Chriſt, but all like thoſe Epheſians who St. Paul *mentions not to have heard whether there be an holy Ghoſt, might anſwer we have not heard whether there be a Chriſt; and this ſmall progreſs he imputes to the careleſneſs and evil examples of thoſe who are ſent thither, who took no pains to that end, ſo that though the ancient Prieſts were ſuitable to their calling, yet the Miſſionaries were ſo unworthy, that they deſtroyed more Souls than they gain'd or converted.* So little did they make it their buſineſs to make them Chriſtians, that *they* † *permit them to pray and worſhip before their ancient Idols, ſo they direct their intention to a little Image of Chriſt or ſome Saint which they have under their Clothes*; againſt which the *Congregation* of Cardinals *de propaganda fide* publiſhed a *Decree, July* 6.1646. which conſiderations made *one* of their *own* ‖ *Communion* affirm, *that they are the ſtrangeſt Converſions in the world, that they take no care at all to inſtruct theſe people or to teach them any thing; they Baptiſe them only without explaining to them the virtue of that Sacrament or what it ſignifies; nay without turning them from their former Idolatry.* Theſe now are their *Converſions*, neither are they any better in that part of the *Indies* ſubject to the Mogoll, *where they have indeed ſpilt the water of Baptiſm upon ſome few Faces* (ſaith * one who liv'd in a publick Employment ſome years there) *working upon the neceſſity of ſome poor men, who for want of means which they give them, are content to wear Crucifixes, but for want of knowledge in the Doctrine of Chriſtianity are only in name Chriſtians. So that the Jeſuits Congregations there are very thin, conſiſting of ſome Italians which the Mogoll entertains to cut his Diamonds;----and of other European Strangers which come thither, and ſome few Natives.* † And yet the *Chriſtian Religion* is tolerated there, and the *Prieſts* of all *Religions* very much *eſteemed* by the *people.*

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perviſum eſt inter tot millia Chriſtianorum nomine donatorum, tam eſſe rarum qui Chriſtum agnoſcat, ut quod Epheſii olim de Spiritu ſancto, Paulo *reſponderunt, poſſint hi de Chriſto melius uſurpare, neque an ſit Chriſtus audivimus. Id. lib.* 5. *c.* 2.-----*Invenies tam tenuis & inopis meſſis apud Indos potentiſſimam cauſam in eo eſſe quod divinis & occultis quidem ſed juſtis conſiliis, antiquis Gentibus prædicatores fuerint prædicatione ſua digni, cum noſtri tam ſint plerique indigni, ut longe plus evertant & diſſipent quam ædificent, atque plantent. Id. l.* 4. *c.* 4. See more out of the ſame Author *ap. Heſpin. Hiſtor. Jeſuit. p.* 231.

† Provin. Letters, *p.* 83, 84. and mor. pract. of the Jeſuits. *p.* 390.

‖ Sure and honeſt means, &c. *p.* 82.

* *Terries* Voyage to *Eaſt-India, p.* 450. *Lond.* 1655. 8*vo.*

† *Ibid. p.* 440.

ple. * Much the *ſame account* is given of the *Converts* in *Japan*, that *beſides reading* Pater Noſter, Ave Maria, and ſome *Prayers to Saints*, they have little or no *knowledge* of *Religion.*

Nor are theſe *remote Converts* only in ſuch a *miſerable Condition*, but to come a little nearer *home*, if we look upon the *Proſelytes* in *France*, we ſhall find their caſe very little *better* if not *worſe*; for ſo *little* are they *inſtructed* † that *two hundred Peaſants came at once to the Intendant of their Province, complaining, that ſince their Converſion they knew not what Prayers to make, for they had been forbidden their old Prayers, and were not taught any other*; nay they are ſo *unwilling* of that *Profeſſion* ‖ that upon *Corpus Chriſti Day* 1686. *many of them choſe rather to pay a Fine, than put up Hangings before their Houſes for the Proceſſion*; and yet we hear daily *brags* of theſe *Converts* which are *ſuch* as we ſhould be *aſham'd* of, *and ſo would any other Church but that which glories in her ſhame.*

But as they *triumph* mightily in *Converſions* which were never *made*, and Converts *not inſtructed*, nor *really altered but only frighted* for a *time*; ſo upon every *little occaſion* they raiſe as loud *reports* of the *Acceſſion* of whole *Nations* to their *Church*; wherein they are indeed a little more *ingenious* than in thoſe which had no *ground* at all.

* Thus when ſeveral *Biſhops* of *Lithuania* and *Ruſſia nigra* (in the year 1595.) in *hopes of reſtoring themſelves* to ſome *honours* in the *Diet* of *Poland*, which by means of the *Jeſuits* they were *deprived* of; ſent *two* of their *number* to *Rome* to *offer* their *Submiſſion* and *Obedience* to *Clement the Eighth* then *Pope*; there *was* and *is yet* great *boaſtings* of thoſe *Churches* being *reconcil'd* to *Rome*; " *though their going thi-* " *ther in the name of the* Ruthenick Churches *was proteſted a-* " *gainſt by* Conſtantine *Duke of* Oſtorovia, *and the reſt of the*

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* *Ogilby's Japan*, p. 262.

† Laſt Efforts, *p.* 291.

‖ *Nouvelle de la Repub. des Lettres,* Juin, 1686.-----*Dans la dernier Fete Dieu pluſieurs ont mieux aime payer une Amende que de tendre devant leurs Maiſons.*

* *Smith's* account of the Greek Church, *p.* 242, 243. and his *Narratio de vita Cyrilli Lucarii, p.* 6. *inter jus Miſcellanea.*

“ *Greek Church who reſolv'd to continue in obedience to the Pa-*
“ *triarch of* Conſtantinople.

I could give more *Inſtances* of this *nature*, but I *refer* them to another *Chapter*; and conclude this *point* of *feign'd converſions*, with a known *paſſage* of the *Intendant Marillac*'s in *France*, by which we may learn what *credit* to give to the *reports* of *this nature*, when they have the *confidence* to affirm ſuch a thing of a *Perſon of Honour* in *publick*, and *before his own face*; yet did that *Perſecutor* of the *Proteſtants* in Poictou *one day dining with the* * *Marqueſs of* Verac, *give order that the Inhabitants of the place ſhould aſſemble at the Croſs; where he went after Dinner, and getting upon the ſteps of the Croſs told the People in the Marqueſs*'s *preſence, that the King requir'd them all to turn Roman Catholicks, which he exhorted them to do, by telling them. that their Lord the Marqueſs was there come along with him to change his Religion*; *which bold and impudent untruth, that noble Gentleman* immediately *contradicted* by *aſſuring the people of the contrary* and *that he had no deſign to change his Religion.* After this what credit can be given to theſe *mens Reports* in *private.*

* Laſt Efforts, p. 134, 135.

The *Affinity* between the *ſlandering the perſons* of our *Divines*, and *miſrepreſenting* the *Doctrines* of our *Church*, leads me to expoſe that *unchriſtian Artifice*, but becauſe the charge of *Diſloyalty* is advanc'd with great *Confidence* againſt us, and of great *Moment*, I ſhall give that a *Chapter* by it *ſelf*.

CHAP. IV.

Their accuſing us of Diſloyalty.

IT is one of the *Directions* given by the Jeſuit * *Contzen*, to *traduce ſuch as oppoſe their deſigns as men that are Enemies to the publick Peace*, which advice Seignior † *Ballarini* in his Letter to Father *Young* thinks *moſt proper* to be *followed*, for the better *managing* the *Popiſh Intereſt* in *England*, to aſperſe the *Biſhops* and *Miniſters* of this Church,as ſo *factious* that it were well they were *remov'd*.

And that the *Miſſionaries* are at this day *obſerving* thoſe *Directions*, is ſo *evident*, that it would be time and pains ſpent to no purpoſe, to prove it: hence we have had || a *new Teſt of the Church of* Englands *Loyalty*, an * *Inſtance* of the ſame, and ſuch *ſcurrilous* and *weak Pamphlets*, ſent *abroad* in the *world*, either to create an *ill opinion* of our *Loyalty*, or to *exaſperate* the Members of our *Church*, and *provoke* them to ſome undecent *carriage*; endeavouring to *find* ſome *failure* on their part, that they may catch at an *occaſion* to make the world believe, that they have † *forfeited* that *Protection* his MAJESTY hath ſo *graciouſly promiſed* to afford them.

But our Loyalty hath a better Foundation than to be ſhaken by ſuch malicious *Arts*, it being founded upon the ſame *Bottom* with our *Church*, the *Apoſtles* and *Prophets* and our *Bleſſed Saviour*, the *chief Corner-Stone* of the building, which *all* the *Arts* of men and Devils ſhall never *overthrow*, not upon the *will* of *man* as theirs is.

Yet theſe Gentlemen think it ſufficient to prove us *diſloyal*, to cull out a few *Inſtances* of men of rebellious Practices; and

* *Lib.* 2. *c.* 8. *Sect.* 6.

† Unreaſon. of Sepa. pref. *p.*22.

|| New Teſt of the Ch. of *Engl.* Loyalty, *Lond.* 1687. 4*to.*

* Inſtance of the Ch. of *Engl.* Loyalty, *Lond.* 1687. 4*to.*

† New Teſt of the Ch. of *Eng.* Loyalty, *p.* 8.

and this they charge upon the Church of *England*; but with what juſtice let the *world judge.* They cry out upon us as *miſrepreſenters* of their *Doctrines,* becauſe we affirm they teach the depoſing *power to reſt both in the Pope and in the People and ſhew their Practices* to accord with that *Doctrine,* when ever they had occaſion: If this be to *miſrepreſent,* what name may we call their dealing by, who charge us with *Rebellion,* when we freely condemn all ſuch *practices* and that *openly*; and that in our *Religion* there is no *Rule* to be found that preſcribeth *Rebellion,* nor any thing that diſpenſeth Subjects from the Oath of their *Allegiance,* nor any of our *Churches* that receive that *Doctrine.* When on their ſide ſeveral General Councils have *aſſerted,* above TWENTY of their *Popes* pronounc'd that right inherent in *them,* and I am able to prove, that above three *hundred* of their *Divines defend* and *plead* for either the *Popes* or *Peoples* power to depoſe their *Princes.*

And though I know there are *many* in that *Church,* who *(at leaſt at preſent)* do heartily *diſown* that *Doctrine,* yet I will not *ſtick* to affirm that it hath *all* the *Characters of an Article of Faith,* nor doth the *diſſent* of ſo many hinder it from being ſo, for there are multitudes among them who *diſown* Tranſubſtantiation, others the Pope's Supremacy, and ſeveral other points which others amongſt them acknowledge to be *Articles* of their *Faith.*

* Neither will a late *Author*'s plea, that if it were ſuch an *Article the oppoſers of it would not ſcape without a brand* of *Hereſſie,* prove the contrary; for we know that they have been often *mark'd* with that *Brand*, and are once *a year* Excommunicated at *Rome* in the *Bulla Cœnæ*; wherein † *all perſons who hinder the Clergy in exerciſing their juriſdiction, according to the decrees of the Council of* Trent (which *France* does) *all ſecular powers who call any Eccleſiaſtical Perſon to their Courts , all Princes that lay any Taxes on their people without the Popes conſent,* are declar'd *Excommunicate,* and if they remain ſo a whole year they ſhall be *declar'd Hereticks.*

* Reflex. on the Anſw. to the Pap. miſap. *p.* 10. *Lond.* 1685. 4*to.*

† Sure and Hon. means, *p.* 88.

We are told by * one of themſelves, "that "a Doctrine when inſerted in the body of the "Canon-Law becomes the Doctrine of their "Church, now in the *Canon-Law* we find it aſſerted † that *the Pope may abſolve perſons from their Oath of Allegiance*, that Pope || *Zachary depoſed the K. of* France *not ſo much for his Crimes as that he was unfit to rule*, *that we * are abſolv'd from all Oaths to an Excommunicate Perſon, and it is our duty to yield no obedience to him.* That † *Clergymen ought not to ſwear Allegiance to their Prince, and that* || *they are exempt from the juriſdiction of the ſecular Magiſtrate.* And the * *Council* of *Trent* hath *confirmed all theſe Canons*, to the *obſervation* of which † *all* their *Prieſts* and dignify'd men are *ſworn :* Let the world then judge whether this doctrine be an *Article* of *Faith* or no.

But they have not onely *taught* and *eſtabliſh'd* this treaſonable *Principle* upon the ſame foundation with their other *Doctrines*, but though often *call'd upon to joyn in a denial of it, and to condemn it as ſinfull, they could never be prevail'd on to clear themſelves from ſuch an odious Charge as hath been all along juſtly brought againſt them.* This was once thought the only way they had to juſtifie themſelves, by a perſon who hath ſince made himſelf a Member of their Church, who tells us. "|| 'Tis not ſufficient for the well-meaning Papiſt to produce "the Evidences of their Loyalty to the late King (*Charles* "the Firſt) I will grant their Behaviour to have been as loy-"al and as brave as they can deſire ; but that ſaying of their "Father *Creſſ.* is ſtill running in my head, that they may be "diſpenc'd with in their obedience to an Heretick Prince, "while the neceſſity of the times ſhall oblige them to it, for "that (as another of them tells us) is onely the effect of Chri-"ſtain Prudence, but when once they ſhall get power to

ſhake

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* Fa. *Ellis* Ser. before the K. *dec.* 5. 1686. *p.* 21. St. *Gregory's* judgment is become that of the whole Church, being inſerted in the body of the Canon-Law.

† *Gratian. Cau.* 15. *Quæſ.* 6. *Can. Auctoritatem -------Edit.* 1518. 4*to. A fidelitatis etiam juramento Romanus Pontifex nonnullos abſolvit.*

|| *Id. Ibid. Can. alius.*

* *Id. ibid. Can. nos ſanctorum.*

† *Id. diſtinct.* 63. *fol.* 90.

|| *Id fol.* 135. *col.* 3. *lit. h.*

* *Decernit & præcipit ſacros Canones & Concilia generalia omnia, nec non alias Apoſtolicas ſanctiones in favore Eccleſiaſticarum perſonarum, libertatis Eccleſiaſticæ & contra ejus violatores editas*, &c. *ſeſſ.* 25. *c.* 20.

† *Bulla Pii* 4*ti. ſuper forma juram. profeſs. fidei.* They are enjoyned to ſwear thus, *Omnia tradita à ſacris canonibus indubitanter recipio, atque profiteor, & contraria omnia, damno rejicio & Anathematizo.*

|| Mr. *Dryden's Religio Laici*, in the Preface. *Lond.* 1682. 4*to.*

“ ſhake him off; an Heretick is no lawfull King, and conſequently
“ to riſe againſt him is no Rebellion. I ſhould be
“ glad therefore that they would follow the advice which
“ was charitably given them by a Reverend Prelate of our
“ Church: namely, that they would joyn in a publick act of diſowning
“ and deteſting thoſe Jeſuitick Principles, and ſubſcribe to all
“ Doctrines which deny the Pope's Authority of depoſing Kings and
“ releaſing Subjects from their Oath of Allegiance. And * a late
Author of their own Church judges this ſo neceſſary, that
he affirms, “ NO CLERGY MAN OUGHT TO BE RECEIVED
“ WITHOUT SUBSCRIBING THE CONDEMNATION
“ OF THE BULL *DE COENA DOMINI*;
“ AND TILL THE MONKS AND JESUITS SHALL
“ SOLEMNLY RENOUNCE AND CONDEMN IT, IT
“ WILL BE NO GREAT INJUSTICE DONE THEM,
“ TO ACCUSE THEM OF ATTEMPTING AGAINST
“ THE LIVES OF KINGS. *If any man did ſuſpect me to*
“ *be an* Arian, *and I knew it, and could juſtifie my ſelf from*
“ *ſuch curſed opinions, and did it not; the world would have*
“ *reaſon to impute to me all the Conſequences of this pernicious*
“ *Hereſie*; and the ſame Author tells us, *it is well known*
“ *all the Monks and eſpecially the Jeſuits have by their fourth*
“ *Vow obliged themſelves to the Execution of this INFERNAL*
“ *BULL.*

* Sure and Honeſt means, *p.* 100, 101.

Nor is it onely by private men they have been *exhorted* to ſuch a *Renunciation* of thoſe *Doctrines*, but in *publick Courts* of juſtice both in *France* and *England*. It is indeed very *uſual* with them to *deny* this Doctrine in diſcourſe, but that it is onely a formal denial, when they *really* maintain it, I offer to prove againſt them from their own Principles and Practices; a plain inſtance whereof † Mr. *Sheldon* gives us of his own knowledge; “ who was one morning denied
“ Abſolution by a *Suſſex* Jeſuit, becauſe he would not acknowledge
“ the Pope's Power to depoſe Princes; and yet the
“ very ſame day at dinner in the preſence of ſeveral, this Jeſuit
“ denied any ſuch power in the Pope.

† *Sheldon* of the Miracles of the Ch. of *Rome*, *p.* 186

But the *Doctors of* Rome have been very *carefull* to provide againſt any ſuch *ſcrupulous perſons*, as cannot perſwade themſelves of the *lawfulneſs* of this point, and therefore have found out a way to diſcharge the *Conſcience* from any *guilt*, and ſet men at *liberty* to *follow* an *opinion* which they *believe unſound*; upon which *Principle* there is no manner of *ſecurity* from *ſuch men*, for they may declare their *judgment* of the *unlawfulneſs* of any *Action*, and yet *do it* the next *moment* by *virtue* of the rare *Engine* of PROBABILITY by *which* they *can* do any *thing* in that *Church*.

For it is a *Doctrine* taught by almoſt *all their Divines*, and inſinuated into the *Peoples minds* by the *Confeſſors*, that the Authority of a Learned Doctor makes an opinion probable, and that every one without hazarding his Soul may follow what opinion he pleaſes, provided that it be taught by ſome Eminent Doctor; yea he is obliged to follow the opinion of his Confeſſor if he be learned, and if he do not he ſins. And when the *Author* of the *Provincial Letters* complain'd of this Doctrine, his * *Anſwerers* defended it for Lawfull and Orthodox.

Now as one of their own *Church* obſerves, † *the Generals of Orders can raiſe whole Legions of Divines to ſpeak what they have a mind ſhould paſs for probable*; but there is no need of it in this caſe, where ſo many *Councils*, *Popes*, and ſo many hundred *Doctors*, have *maintain'd* the *Treaſonable Doctrines* we *charge* upon *them*; which according to them is a *ſufficient warrant* for *any* to reduce theſe *Speculations* into *practice*, as hath been *aſſerted* by them in *this* very *caſe*, and with reference to his *late Majeſty*; for when Father *Walſh* preſſed the *Iriſh Clergy* to ſubſcribe the *Loyal Formulary*, Father *John Talbot* and others told him, ‖ "That it was to no purpoſe to expect any Profeſſion, Declaration " or Oath of Allegiance from them, being it was in point of Conſcience Lawfull enough for ſuch as would or did take ſuch Oath to " decline from, retract, and break it; even the very next day, or " next hour after having taken it; provided onely they followed herein the

* Anſwer to the Provincial Letters, *p.* 34, 35.

† The Jeſuits Reaſons unreaſonable.---See it in Collect.of Treat.concern. the Penal Laws. *p.* 110. *Lond.* 1675. 4*to.*

‖ Hiſt. of the Iriſh Remonſt. *p.* 567.

“ the Doctrine of probability, that is, if they followed any Divines “ who hold ſuch an Oath to be unſafe and unſound in Catholick “ Religion, or otherwiſe unlawfull or ſinfull. And by the ſame Argument did the Romiſh *Biſhop* of *Ferns* in the *year* 1666. defend *all* that was done in the *Iriſh Rebellion*, and *refuſe* to *acknowledge* it any ſin; becauſe * (ſaith he) *the Authority of thoſe who teach the contrary is great, their Learning great, their Sanctity great, the Light they had from God great, and their Number great.*

* See his Letter in the Hiſt. of the Iriſh Remonſt. *p.* 624.

I might inſtance in a great *number* of ſuch *Doctrines* confirm'd by the *higheſt Authority* among them, but I think this *ſufficient* to let the *world* ſee, how *confidently* the *Miſſionaries* attempt to caſt the *odium* of *Diſloyalty* upon us, whoſe Doctrines *diſallow* and *deteſt* all ſuch Principles as *damnable* and *heretical*, which for many hundred years they have maintained with the greateſt vigour.

But that *Church* is too *politick*, to content her ſelf with *teaching* ſuch Doctrines *onely*, for ſhe hath *provided* ſuch *means* for *putting* them in *practice* in any *Countrey* whatſoever, as were too *ſubtile* for any other *Politicians* to invent, to which end ſhe *obliges* all her *Clergy* to a *ſingle life*, that ſo they may continue in a more *abſolute* Subjection: This could not be hop'd for while they were married, and the *Princes* and ſeveral *States* of *Chriſtendom* had ſuch a *pawn* of their *Fidelity* as their *Wives* and *Children*, therefore having rais'd the *eſteem* of the *Clergy* that their *perſons* were counted *ſacred* and *liable* to no *puniſhment*, that there might be nothing ſo nearly related to them wherein they might be puniſh'd as their *Wives* and *Children* they have *prohibited marriage* to them *all*; by which means being ready for any *deſperate Attempt* they have ſuch multitudes of them as are *ſufficient* to make a good *Army* in moſt Princes *Dominions*; but 'tis not the *Clergy* alone, who are thus at their *Devotion*, but by *Diſpenſations* and *Tolerations* to be *Adminiſtrators* of *Abbeys* and *Biſhopricks* and other *Benefices* given to *Lay-men*, they oblige them to *uphold* their *Intereſt*; “ as for their *Religious Orders*, they (eſpeci-

Europ. Spec. p. 59.

“ally the *Jeſuits)* give their *Generals* an *account* of all *Occurrences* of *State* in thoſe *Provinces* and *Kingdoms* whereof they are the Reſpective *Aſſiſtants*; to which end they have *Correſpondents* in the *Principal Cities* of all *Kingdoms*; who *ſending* all their *Informations* to the *General*, they *ballance* the *intereſts* of every *Prince*, and then *reſolve* that the *Affairs* of ſuch a *Prince* ſhall be *promoted*, the deſigns of another *oppos'd*, as is moſt for their *own Advantage*; to effect which, the *Confeſſors* of *great Men* give *intelligence* of the *Inclinations* of thoſe whoſe *Conſciences* are *unfolded* to them; whereby they become *acquainted* with all *determinations* concluded in the moſt *ſecret Councils*; and have a *particular account* of the *Power*, *Poſſeſſions*, *Expence* and *Deſigns* of every *Prince* of their *Communion*; and the very ſame *advantage* they make of *Confeſſion*, by *diving* into the *peoples Inclinations*, and thereby *diſcovering* who *ſtand well affected* to their *Prince* who *diſſatisfy'd* and *exaſperated*, by which *means* they ſow *diſcord* between *Princes* and their *Subjects*, rendring them *odious* to and *fearfull* of one another, wherever they *find* their *advantage* by ſuch *diſtruſts*; thus *knowing* all the *diſcontented people* in a *State*, they are *able* at any *time* to *raiſe* a *party*, and being *acquainted* with the *Princes Deſigns*, they *know* how to *defeat* them, that the *inſurrection* may be more *ſucceſsfull.*

Diſcov. of the Jeſ in relat. to their Politicks.

But Mr. *Pulton* tells us, *that it is expreſly prohibited the Jeſuits to ſpeak of the depoſing Power even in private diſcourſes,* but it is then to be obſerved, that the *Doctrine* it ſelf is not *blam'd*, only *ſilence impos'd* concerning it; this *Order* was *made* in the year 1616. ſince which ſeveral of that *Society* have *defended* that point, and even in *Rome* it ſelf where *Sanctarellus*'s Book that *pleads for it* was printed *Ann.* 1625. and that it was *onely* for *France*, is affirmed by a *Papiſt*, who *anſwers* this *Objection* of Mr *Pulton's*; when the *Jeſuits* aſſerted *that by that Order they were bound under pain of Damnation not to ſpeak of that Subject, that none in the Church were bound under the like penalty not to teach it, but they*; wherein

In his Account. *p.* 17.

Jeſuits Reaſons unreaſonable, *p.* 112, 113.

in he obſerves, their *immodeſty* in the *aſſertion*, when *none of their Rules bind under ſo much as a venial Sin*; and their *Conceſſion* that *none* in the *Church* think it *damnable* to teach that the *Pope* may depoſe *PRINCES*.

I ſuppoſe Mr *Pulton* was *conſcious* of his *impoſing upon the world* in this point, therefore he preſently *ſhifts* from that to lay a grievous *Charge* to our door; * *That it was manifeſt from Hiſtory that the Reformers had depoſed and endeavoured to depoſe more Princes in the ſpace of one hundred and fifty years, than the Roman Catholicks had done in* 1600. wherein he hath back't that hardy aſſertion of the *Author* of *Philanax Anglicus*, who affirm'd, *that in the laſt Century there have been more Princes depos'd and murder'd for their Religion by Proteſtants, than have been in all the other ſince Chriſt*'s *time by the* Attempts and Means of Roman Catholicks.

* In his Account, *p.* 18.

Vindicat. of the ſincerity of the Prot. Religion; *p.* 116. *Lond.* 1679. 4*to.*

If it were not that I *know* Mr. *Pulton*'s Skill in *Hiſtory* to be very *mean*, I ſhould look upon him as the moſt *immodeſt* man that ever wrote; who after the *Confutation* of the others *Aſſertion*, hath the *face* to *renew* it again, and *publiſh* it to the *world*; but when I conſider 'tis *want of knowledge in Hiſtory* that makes him ſo *bold*, I am willing to *excuſe him* upon that account, *from wilfull impoſture* tho' *all* the world *cannot* clear him from *ſtrange raſhneſs* and *confidence*.

I will therefore *bate* him all but near two hundred years, and undertake to prove whenever call'd to do it, that the Romaniſts Treaſons owned by their Popes and great Men, ſince the Reformation do far out number all the Plots and Inſurrections they can lay to the Proteſtants Charge; *which notwithſtanding have been condemned* by the whole body of our Divines.

Mr. *Pulton* himſelf affirmed to Mr. *Creſſener*, that *all good Princes ought to conſent to the Church*; to which it being returned, what if Princes have no mind to part from their Right in obedience to the Churches decrees, muſt they be diſpoſſeſs'd againſt their will? he aſſerted, that in ſuch a caſe the Church hath power to decide in favour of it ſelf; This relation had been given the world of their diſcourſe, before Mr. *Pulton*

Creſſen. Vind. *p.* 14. *Lond.* 1687. 4*to.*

ton publiſhed his *Remarks*, in which he doth not once *deny* this paſſage though he makes *Reflexions* upon others in Mr. *Creſſener*'s Vindication.

But Mr. *Pulton* is not alone in this Opinion, for there is a certain *Jeſuite*, who *highly brags* of the *Loyalty* of his *Church*, that very lately affirmed in my hearing, “ *that in caſe of oppreſſion* “ *of the Subjects by their Prince, it is but reaſonable that the* “ *Pope being the common Father of* Chriſtendom *ſhould have a power* “ *to depoſe or other ways puniſh the Oppreſſor*; and another great ſtickler for that Church, a *Convert*, never attempted to clear his Church of this Charge, *it being very plain* (as he affirmed) “ *that ſuch a power muſt reſide ſome where, and the Pope was* “ *certainly the fitteſt to be intruſted with it.* And indeed I cannot ſee how men of any *ingenuity* can condemn it, when they pretend the *Pope*'s *Approbation* of M. *De Meaux*'s Book, is a clear Evidence that the *Doctrine* contained in it is the *Doctrine* of their *Church*, for (not to mention at preſent the Actions of former Popes) this very *Pope*, who *approv'd* that *Book* doth at *this time* notoriouſly *aſſert* his *power over Kings*, by *Excommunicating* his *Majeſty* of *France* in the matter of the *Franchiſes*; thereby *approving* of that *Doctrine* as much as the Biſhop's, and giving us the ſame *Authority* for the *depoſing power*, that the *Papiſts* pretend for that *Prelates Expoſition*.

Let Mr. *Pulton* or any for him make good his *bold Slander* againſt our *Church*; and find ſo many *Treaſons* and *Rebellions* in the *Proteſtant Communion* if he can, as I will *undertake* to *prove* upon the *Romaniſts*; affirming confidently is a *Talent* poſſeſs'd by *moſt* of the *Miſſionaries*, but *proving* what they affirm is *beneath* them; there have been above ſix and fifty open Rebellions raiſed, and Parricides committed upon great Princes in about one hundred and ſixty years, and eighty two Bulls, Indulgences and Supplies of the Popes for the furtherance of thoſe Treaſons, beſides an infinite number of horrid Conſpiracies, *upon which I cannot but obſerve* “ *that at the* “ *beginning of the Reformation they own'd theſe Doctrines* “ *publick-*

" *lickly, and till the Pope gave them leave, would never pay O-" *bedience to our Princes ; but by all the traiterous Conſpiracies* " *imaginable endeavoured to depoſe and murder them ; they had* " *the* Pope's *Bulls and Reſolution of many Univerſities to ſa-* " *tisfie their Conſciences, which may be well put into the ballance* " *with the late Decrees of the* Sorbonne *againſt the depoſing* " *power ; for if their Decrees of late be Evidence enough to ac-* " *quit the* Roman *Catholicks from the imputation of diſloyal* " *Principles, as* * *ſome affirm they are, then ſurely ſo many* " *Decrees of the* ſame Faculty *defending thoſe Principles, ſo ma-* " *ny cenſures of other Univerſities paſs'd upon the Oppoſers of* " *them, and ſo many* Bulls and Breves of Popes *to the ſame* " *purpoſes may well juſtifie us in affirming that there is no* " *ſecurity of their obediences any longer than the Pope pleaſes.*

* Anſw. to two main Queſt. of the Let. to a Diſſ. p. 10.

Till he *forbad* them, they took the *Oath of Allegiance* and *defended* it, but *ever ſince* have *refus'd* it with a *ſtrange Obſtinacy* ; and *what ſecurity is there that his Orders ſhall not have the ſame obedience rendred to them in other points?* nay ſince that, we have ſeen the *Romaniſts* of *England* who before were *ready* to *ſubſcribe* the *Remonſtrance*, decline giving the *King* any *aſſurance* of their *obedience*, becauſe the *Pope* commanded them not to do it.

See Hiſtory of the Iriſh Remonſtrance.

Could they have been prevailed on to *renounce* theſe *Doctrines*, as *ſinfull* and *unlawfull*, they would have at leaſt ſhewn that at *preſent* their *principles* were ſuch as become *faithfull Subjects* ; but when they *cannot* be *perſwaded* to do this, *all* their *profeſſion* that it is not their *Doctrine* gives *no aſſurance* of their *Loyalty*.

But if they ſhould do this, it is well obſerv'd by a late Writer † *that while they found their Loyalty upon this Suppoſition, that the depoſing Doctrine is not the Doctrine of the Roman Church, doth not this* Hypotheſis *afford a ſhrewd ſuſpicion that if it were the Doctrine of the Church of* Rome, *or ever ſhould be ſo ; or they ſhould ever be convinc'd that it is ſo, then they would be for the depoſing of Princes no leſs than thoſe who at this day believe it to be the Doctrine thereof.*

† Requeſt to Rom. Catho. p. 38. Lond. 1687. 4to.

“ And I wonder how the *Gentlemen* of that *Church* can “ *alledge* the Decrees of the *Sorbonne* as an *Evidence* that “ they hold not the *Doctrine* of the *depoſing Power*, for the “ ſame Faculty, *Aug*. 9. 1681. and the 16*th*. of the *ſame Month* “ approved the Oath of Allegeance, and condemned the *Pope*'s “ *temporal Power* over *Princes* as *Heretical*, and yet our *Eng-* “ *liſh Romaniſts* will not take the *Oath*, nor be *perſwaded* “ to *condemn* the *depoſing power* ; though they pretend to diſ- “ claim it.

Walſh's Letters, p 557, 558, 559.

And indeed it would be *folly* to expect that the *decree* of one *ſingle Faculty* ſhould be of *more Authority* than the *Bulls* of ſo many *Popes*, and *Canons* of *Councils* the *Supream Heads* of the *Roman Church*.

But (as I obſerv'd before) it is *more ſtrange* to hear theſe men affirm *that the Doctrine contain'd in the Biſhop of* Condoms *Expoſition*, is the Doctrine of their *Church*, and yet *deny* that the *depoſing power* is ſo, when “ *all the Authority* “ *that Expoſition hath is from the* Pope *and* Cardinals *appro-* “ *bation, which in a more ſolemn manner hath been often given to* “ *that Doctrine* ; *ſo that either their Argument for the Biſhops* “ *Book concludes nothing* , *or it is an evident* Demonſtration “ *that* the Roman Catholick Church teaches the Doctrine of depoſing “ Princes.

I offer to prove againſt them, “ *that the Popes power in that* “ *point was univerſally believed as a matter of Faith in that* “ *Church for near five hundred years* ; now let them anſwer “ this *Argument*, nothing can be believed as a matter of Faith, “ but what was taught them by their Fathers, and ſo upward “ from the Apoſtles times ; but the Doctrine of the depoſing “ power, was believed as a matter of faith, therefore it was “ deliver'd from the Apoſtles times : let them either anſwer this *Argument* which is their *own* upon *other points*, or confeſs that the *depoſing power* is an *Article* of *Faith* in that *Church* ; for if the *Argument* be good, it proves that to be an *Article of Faith* as well as *others*, if it be not, they give up all their brags of the *Evidence* of *Oral Tradition* from *hand* to *hand* ;

ſo much *inſiſted* on by Mr. *G.* and *others* of their *Champions* among us.

But becauſe it may be objected, that the *depoſing Bulls* were the *effects* of the *paſſionate Tempers* of thoſe *Popes*, I deſire that one of their own *Communion* may be heard in that point; * who ſpeaks thus, " *I maintain that all theſe diſaſters proceeded not only from the pettiſh humour of any one Pope, but were the natural effects of the principles of the Papacy; and though we do not ſee it viſibly break forth every day by ſome bloody Example, yet we ought not to believe that the habit or the will is ever the leſs, but that there is ſome external extraordinary Reaſon which ſuſpends the Action, and which doth ſometimes make them act directly contrary to their own Inclination.*------How can any man maintain that Princes need not ſtand in the fear of the Pope, when three Popes of this preſent Age, have condemned the opinion that the Pope cannot depoſe Kings as wicked and contrary to the Faith?

* Sure and honeſt means, *p.* 69, 70.

And now I have *examined* and *refuted* their *Calumny*, of our *Diſloyalty* in *general*, and Mr. *Pulton*'s Charge in *particular*; which I have known aſſerted by others with ſo peculiar a confidence, that it hath ſtagger'd many *Loyal* but *weak Proteſtants*, in which as in All the reſt of this Diſcourſe " I once again challenge the whole Body of the Romiſh Clergy to find one falſe Quotation; and by the *falſity* of Mr. *Pulton*'s Aſſertion I *beg* the *Reader* to *judge* what *Credit* the *reſt* of their *defaming Inſinuations* deſerve.

CHAP.

CHAP. V.

Of their laying Doctrines to our charge which we never taught.

After ſuch a *bold* Aſſertion as that of Mr. *Pultons*, which I *refuted* in the *preceding Chapter*; we need not *wonder* if we *meet* with the ſame *Treatment* which the *Chriſtians* in *Tertullian's* time under went; ſeeing we have to do with a ſort of *Men* who *repeat* their *Slanders* the *oftner* they are *reprov'd*, and not *aſham'd* to *impute* Doctrines to the *Reformed* which their *Confeſſions* diſclaim, and the *Writings* of their *Divines* confute.

Tertullian. Apolog. c. 7. &c. *Dicimur ſceleratiſſimi, de Sacramento infanticidii, pabulo inde & poſt convivium inceſto, quod everſores luminum canes, lenones ſcilicet tenebrarum & libidinum impiarum inverecundia procurent,* &c.

At a time when the *Gentlemen* of that *Communion* make ſo *loud* Complaints of being *miſrepreſented* as to their *doctrines* and *practices*, and with the utmoſt of their *Rhetorick* exaggerate the *Injury* which by ſuch *Miſrepreſentations* is done to *Truth* and their *Church*; it might rationally be expected that they ſhould believe what they ſay, and have ſome *Senſe* of ſuch *injuſt proceedings*; or at leaſt ſhould in *policy* take care that their *own Writings* be not *ſtuffed* with *falſe Charges* againſt their *Adverſaries*.

But it is ſomewhat *ſurprizing* to find no *care* taken in ſo material a point, and that they are no more *ſolicitous* to *repreſent* our Doctrines right, than to defend their own, which they ſeem wholly to *abandon*; if any *pains* be taken by them, it is to *beſpatter* the *Proteſtants*, and *coin opinions for them*; " for they find it much more *eaſie* to *refute* thoſe *imaginary* " *Poſitions*, than *overthrow* the *well-grounded Tenets* of the " *Reformed Churches*.

Hence it is that that there is no *Calumny* ſo *abſurd* which they bluſh to *publiſh*; and that the *old Charge* againſt the *Waldenſes* and *Albigenſes* is *renued*, by the *Author* of *Popery Anatomiz'd*, who copies from the Jeſuit * *Parſons*, affirming, *that they denyed the Reſurrection of the dead, or that there is any ſuch place as Hell; that with the Manichees they held two Gods, and that it avails a man nothing to ſay his Prayers; with ſeveral other Doctrines of a horrid nature*: but if we conſult the *Authors* that wrote in and *near* the *time*, we ſhall find a quite contrary *Account*; † that *they were to all appearance a very pious people, living righteouſly before men, and believing all things rightly concerning God, and all the Articles of the Creed; and that their lives* ‖ *were more holy than other Chriſtians; inſomuch that when the* * *King of* France *ſent Commiſſioners to enquire of, and inſpect their Life and Doctrine, and they inform'd him, that they baptiz'd, and taught the Articles of the Creed and Precepts of the Decalogue, obſerv'd the Lord's Day, preached the Word of God, and that they were not guilty of thoſe abominable Crimes imputed to them*; he *SWORE* that *THEY WERE BETTER THAN HE OR HIS PEOPLE, WHO WERE CATHOLICKS.*

But though the *Romaniſts* have no *Authority* for their *Charge*, yet they have a *motive which* is always *prevalent* in that *Church*, the *Waldenſes* and with great *freedom* reprov'd the *Vices* of the *Pope* and *Clergy*; *and this was the chief thing which ſubjected them to ſuch an univerſal hatred, and cauſed ſeveral wicked Opinions to be father'd upon them, which they never own'd.* For they agreed with the *Faith* of the *Proteſtants* at this day as *Popliniere* affirms, who alledgeth the *Acts* of a *Diſputation* between the Biſhop *of Pamiers* and *Arnoltot* Miniſter of *Lombres*, written in a *Language* favouring much of the *Catalan Tongue*; affirming that *ſome had aſſured him*

that

Popery Anat. *p.* 15.

* In his Three Conver. of *Engl. p.* 3. *c.* 3. *Edit.* 1604. 8*vo.*

† *Rainer. contra Wald. c.* 4. *Hæc ſecta magnam habet ſpeciem pietatis, eo quod coram hominibus juſte vivant, & bene omnia de Deo credant, & omnes Articulos quæ in Symbolo continentur.*

‖ *Claud. Seiſs. adver. Wald. p.* 9. *Puriorem quam cæteri Chriſtiani vitam agunt.*

* *Joa. Camer. p.* 419. *Illi ad Regem referunt illis in locis homines baptizari, Articulos fidei & Decalogum doceri, Dominicos dies religioſe coli, Dei verbum exponi, beneficia & ſtupra apud eos nulla eſſe. His auditis Rex jurejurando addito; me, inquit & cætero populo meo Catholico meliores illi viri ſunt.*

Uſher's Life and Letters, *p.* 14. Letter to Mr. *Tho. Lydiat.*

that the Articles of their Faith, were yet to be ſeen engraven in certain old Tables in Alby, *agreeing exactly with the Reformed Churches*; And Mr. *Fountain* Miniſter of the *French Church* at *London* told Arch-biſhop *Uſher*, that *in his time a Confeſſion of the* Albigenſes *was found, which was approved of, by a Synod of* French *Proteſtants.*

Thus, as the *Romaniſts* have brought moſt of the *Heathens Rites* and the *ceremonious* part of their *Worſhip* into theirs, ſo they ſeem to be actuated by the *ſame Spirit* which taught the *Pagans* to repreſent our *Holy Religion* in the moſt *odious* manner; and they have *found* ſuch ſucceſs attending this *unchriſtian Artifice*, that it is *hugg'd* as their *darling*, and when any party diſcovers their *Corruptions*, they endeavour to *expoſe* them as *men* of *ſeditious Principles*, which will effectually *render Princes jealous of them*, and draw upon them the *diſpleaſure* of thoſe under whoſe *protection* they might otherwiſe be ſecure; that the *common people* may entertain as great an *Averſion* to them, it is not onely their *practice*, but a *principle of their Policy*, laid down by a famous, * *Jeſuite*, to *charge* them with ſuch *Opinions* as are abſurd in themſelves and abhorr'd by all men.

By this means they are ſure to poſſeſs the *vulgar* with ſuch *prejudices*, that they will lend no Ear to the other ſide, whom they look upon as a ſort of *Monſters*, according to the *Character* theſe Politicians have given of them. And ſuch *Opinions* being eaſily confuted if they can but once *perſwade* an *ignorant* Proteſtant, that the *Church* of which he is a Member *holds* them, there needs no great *induſtry* to prevail with ſuch a man to leave it.

This courſe the *Popiſh Biſhop* of *Ferns* in *Ireland* took to perſwade Father *Andrew Sall*, who had left the *Jeſuits* among whom he had continued many years, and about *ſixteen years* ſince became a Member of our *Church*, to return to the *Romiſh Communion*; inſomuch that Father *Walſh* confeſſes, *that he had*

Walſh. Lett. p. 18.

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* *Carpantur primum illa quæ in vulgus male audiunt, quæque abſurditatem primo aſpectu etiam rudibus oſtendunt, Cont. Politic. c.* 18. *p.* 8.

ſtrangely miſrepreſented the Church of England *in his Book againſt that Convert.*

But I think never did any of their *Writers* equal Father * *Porter*, *Reader of Divinity* in the *College* of St *Iſidore* at *Rome*, who this very year in a *Book* printed there, and dedicated to the *Earl* of *Caſtlemain*; and *Licenſed* by the *Companion* of the Maſter of the *Sacred Palace* and others, as a *Book very uſefull for the inſtruction of the faithfull*; tells us, *that the* † *God of the Proteſtants, doth not differ from the Devil, nor his Heaven from Hell; and that the whole* || *Frame of our Religion is founded in this horrid Blaſphemy*, THAT CHRIST IS A FALSE PROPHET; which he attempts to prove by another *Miſrepreſentation* as great as this, *for* (ſaith he) *the* * *Engliſh Confeſſion of Faith aſſerts, that General Councils* GUIDED BY THE HOLY GHOST AND THE WORD OF GOD *may Err*; for which he cites the 19. and 20. *Articles* of our *Church*; the latter of which onely *aſſerts that the Church ought to be guided in her deciſions by the Word of God*, and tho' the former doth *affirm*, that the *Church of* Rome *hath erred*, yet it ſaith nothing of *General Councils*, the 21 *Article* indeed affirms *that they may Err*, and the Reaſon it gives is *becauſe they are an* ASSEMBLY OF MEN WHO ARE NOT ALL GUIDED BY THE SPIRIT AND WORD OF GOD; ſo that all this *Fryers Exclamation* of the *horridneſs* of ſuch a Doctrine, as he charg'd upon us, *ſerves* onely to ſhew his own *immodeſty*, and to let the world ſee with what ſtrange *Confidence* ſome men can *advance* Aſſertions, and *alledge* Authorities which any one that can read, will diſcover to be *forg'd*.

* *Securis Evangelica Romæ*, 1687. 8*vo*.

† *Colligitur Deum Religionis reformatæ non differre à Diabolo, nec ejus paradiſum ab inferno, p.* 151.

|| *P.* 130. *Structura Religionis reformatæ, fundatur in hoc horrenda blaſphemia,* Chriſtum eſſe falſum Prophetam.

* *Ibid.----Confeſſio* Angliæ *art.* 19. *& art* 20. *dicit Concilia Generalia, gubernata à ſpiritu ſancto, poſſunt errare.*

Roger's Faith, Doctrine and Religion profeſſed in *Engl.* *Cambr.* 1681. 4*to*.

This I confeſs ſeems to be a *new* Charge of his own inventing, but that which he brings in another place, † *that we are not oblig'd by our Religion to pray*, was long ſince framed by the *Prieſts* at the *beginning* of the *Reformation* who perſwaded the people, || *that in* England *the Proteſtants had nei-*

† *Secur. Evang. p.* 95.

|| *Europ. Spec. p.* 134. 136.

ther Churches nor form of Religion, nor ſerv'd God any way ; and they had ſo poſſeſs'd them with that opinion, that *ſeveral perſons were reckon'd* Lutherans *onely becauſe they were horrid Blaſphemers.*

That the *Decalogue is not obligatory to Chriſtians, and that God doth not regard our Works,* is one of the monſtrous *Opinions* which *Campion* had the confidence to tell both our *Univerſities* was maintained by the *Church* of *England* ; and like a *Child*, who to cover one *untruth* backs it with another, he quotes the *Apology* of the *Church* of *England*, as his voucher wherein theſe words are found, (which are ſo clear that they alone are enough to make thoſe *bluſh* who by *Tranſlating* and *Publiſhing* this *Treatiſe* of *Campions*, the laſt year have made his *Forgeries* their own ; the words of the *Apology* are theſe) * *although we acknowledge we expect nothing from our own Works, but from Chriſt onely, yet this is no encouragement to a looſe life, nor for any to think it ſufficient to believe, and that nothing elſe is to be expected from them ; for True Faith is a living and working Faith, therefore we teach the people that God hath called us to good Works.*

Campion's Reaſons Reaſ. 3. *Lond.* 1687 4*to.* See it alſo in the firſt Edition in Latin, *Coſmop.* 1681. *Norunt iſti ſuorum axiomata, opera noſtra Deus nequaquam curat,* &c.

* *Quamvis autem dicamus nihil nobis eſſe præſidii, in operibus & factis noſtris, & omnem ſalutis noſtræ rationem conſtituamus in ſolo Chriſto, non tamen ea cauſa dicimus, laxe abſolute vivendum eſſe quaſi tingi tantum & credere ſatis ſit homini Chriſtiano, & nihil ab eo aliud expectetur, vera fides viva eſt nec poteſt eſſe otioſa, ergo docemus populum, Deum nos vocâſſe ad bona opera ut in eis ambulemus,* &c. *Corpus Confeſs. Fidei. p.* 98. *Gen.* 1654. 4*to.*

And that the *Reader* may ſee what *Credit* is to be given to the *Romaniſts* in this point, I ſhall give an *account* of the *Doctrine* of the ſeveral *Reformed Churches* about the neceſſity of *good Works* ; and then ſhew with what *confidence* theſe *Gentlemen* affirm *that the Proteſtants teach that good Works are not neceſſary.*

The four ‖ *Imperial Cities* in their *Confeſſion of Faith* preſented to the *Emperour*. in the year 1530. having explained the *Doctrine* of *Juſtification by Faith onely*, have theſe words,

‖ *Confeſſ. Argentin. c.* 4. *Nolumus autem hæc ſic intelligi, quaſi ſalutem in ignavis animi cogitationibus fidéve charitate deſtituta---ponamus : quandoquidem certi ſumus neminem juſtum aut ſalvum fieri poſſe niſi amet ſumme Deum, & imitetur ſtudioſiſſime.---c.* 5. *Negamus quenquam plene poſſe ſalvum fieri, niſi huc per ſpiritum Chriſti evaſerit, ut nihil jam bonorum operum in eo deſideretur.---c.* 6. *Præcationes & religioſa jejunia actiones ſanctiſſimas, quæq; Chriſtianos plurima doceant habemus,* &c.

But we would not have this underſtood as if we allowed Salvation to a lazy Faith, for we are certain that no man can be ſaved, who doth not love God above all things, and with all his might endeavour to be like him; or who is wanting in any good Work: And therefore enjoyn their Miniſters to *preach up frequent Prayer and Faſting as holy Works and becoming Chriſtians*, in which the * *Auguſtan Confeſſion* agrees with them, that *good Works neceſſarily follow a true Faith*; (for even at that time the Calumny that they denyed the neceſſity of them was very common as appears by their ſolemn *diſclaiming any ſuch Opinion* in the † twentieth Article) affirming, || *that he cannot have true Faith who doth not exerciſe Repentance.* The ſame is taught by the * *Helvetian Churches* in their *Confeſſion* compos'd at *Baſil*, *Ann.* 1532. *that true Faith ſhews it ſelf by good Works*; and in another † fram'd at the ſame place, *Ann.* 1536. we find this Aſſertion, *that Faith is productive of all good Works.*

The || *Bohemian Churches* affirm that *he who doth not exerciſe Repentance, ſhall certainly Periſh*; and that good Works *are abſolutely neceſſary to Salvation*, is the Doctrine of the * *Saxon Reformers*, in their *Confeſſion* of *Faith* offer'd to the *Council* of *Trent*, *Ann.* 1551. and in that preſented to the ſame *Council* by the Duke of † *Wirtemberg* the following *year*, there is this Profeſſion, *we acknowledge the Decalogue to contain injunctions for all good works, and that we are bound to obey all the moral Precepts of it.*---|| *We teach that good works*

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* *Confeſſ. Auguſt. Art.* 6. *Docent quod cum fide reconciliamur neceſſario ſequi debeat juſtitia bonorum operum.*

† Art. 20. *Quod adverſarii criminantur nos, negligi à nobis doctrinam de bonis operibus, manifeſta calumnia eſt*, &c.

|| *Ibid. ſec.* de bonis operibus. *Nec exiſtere fides poteſt niſi in his qui pœnitentiam agunt.*

* Confeſſ. *Baſil. ſive Mylhyſiania Art.* 8.--*Hæc* [*Fides*] *per opera charitatum ſe ſine intermiſſione exercet, exercet atque ita probatur.*

† Art. 13. *Fides---præclaros omnium fructus pullulat*---& eſt *operum fœcundiſſima.*

|| Confeſſ. *Bohe.* Art. 5. *Docent ut qui in Dei nomine dum in vivis eſt pœnitentiam agere neglexerit, eum malo exitio perdendum.*

* Confeſſ. *Saxon.* Art. *De nova obedientia.---Neceſſaria eſt cura vitandi tales lapſus. Hæc manifeſta neceſſitas, propoſita ſumma pœna ſi quos non movet ad bene operandum.*

† Confeſſ. *Wirtemb.* Art. de *Lege. Agnoſcimus legem Dei cujus epitome eſt decalogus, præcipere optima juſtiſſima & perfectiſſima opera, & hominem obligatum eſſe ad obediendum moralibus præceptis Decalogi.*

|| *Ibid.* Art. *De bonis operibus Docemus bona opera, divinitus præcepta neceſſario facienda eſſe.*

are neceſſary to be done. * And in particular it commends *Faſting*, and in the † twenty ſecond *Article* of the *French Confeſſion* it is affirmed, *that the Doctrine of Faith is ſo far from being an hindrance to a holy Life, that it excites us to it, ſo that it is neceſſarily attended with good works.*

The Church of *England* agrees with the reſt of the *Reformed*, Artic. 12. *that good works are acceptable to God, and do neceſſarily ſpring out of a True and lively Faith.* And the || *Confeſſion* of *Faith* ſubſcribed by all the *Churches* of *Helvetia*, *Ann.* 1566. and afterwards by the *Reformed* of *Poland*, *Scotland*, *Hungary* and *Geneva*; gives this account of the *Faith* of thoſe Churches. *Faith cauſes us to diſcharge our duty toward God and our Neighbour, makes us patient in Adverſity, and produces all good works in us, ſo we teach good works to be the Off-ſpring of a lively Faith. And although we affirm with the Apoſtle, that we are juſtified by Faith in Chriſt, and not by our good works; yet we do not reject them: But condemn all who deſpiſe good works, and teach that they are not neceſſary.* And in the thirteenth and fourteenth Articles of the * Scotch Confeſſion, they maintain the *neceſſity of all good works, becauſe they are commanded by God*; which is likewiſe the Doctrine of the Dutch *Churches*, as appears by the Profeſſion of their *Faith* in the † *Synod* of *Dort*, affirming, *that it is impoſſible that True Faith ſhould be without works, ſeeing it is a Faith working by love; which cauſes a man to do all thoſe good works, which God hath commanded in his word.* And the ſame Doctrine is delivered in the *Articles* of the *Church* of *Ireland*, but becauſe I have not thoſe *Articles* at hand, I omit the words.

Thus,

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* *Ibid.* Art. *de Jejunio. Jejunium ſentimus utile eſſe.* &c.

† Confeſſ. *Gall.* Art. 22. *Tantum abeſt igitur, ut bene ſancteque vivendi ſtudium fides extinguat ut etiam illud cieat & inflammet in nobis unde bona opera neceſſaria conſequuntur.*

|| Confeſſ. *Helv. c.* 16. *Eadem [Fides] retinet nos in officio quod Deo debemus & proximo, & in adverſis patientiam firmat, & confeſſionem veram format, atque facit, & ut uno verbo omnia dicam omnis generis bonos fructus & bona opera progignit. Docemus enim vere bona opera enaſci ex viva fide.---Quamvis ergo doceamus cum Apoſtolo, hominem gratis juſtificari per fidem in Chriſtum & non per ulla bona opera, non ideo tamen vili pendimus, aut condemnamus opera bona.---Damnamus itaq; omnes, qui bona opera contemnunt, non curanda & inutilia eſſe blaterant.*

* Confeſſ. *Scot.* Art. 13. *Cauſa bonorum operum,* & Art. 14.

† Confeſſ. *Ecclef. Belgicar. in Synodo* Dordr. Art. 24. *Fieri non poteſt ut ſancta hæc fides in homine otioſa ſit: ſiquidem non loquimur de fide vana, ſed de eâ quæ in ſcriptura dicitur, Fides per charitatem efficax; quæ inducit hominem ut illis operibus quæ Deus verbo ſuo præcepit, ſeſe exerceat.*

Thus by an *VNIVERSAL CONSENT* of *ALL* the *PROTESTANTS*, we find the *NECESSITY OF GOOD WORKS* maintained, and I CHALLENGE OUR ADVERSARIES TO PRODUCE ANY ONE ALLOWED AUTHOR WHO HOLDS THE CONTRARY AMONG US (WHICH IS A UNITY BEYOND WHAT THEY CAN SHEW IN THEIR CHURCH FOR ANY ONE POINT) though if they could, it would not juſtifie their *Charge* who ſo often tell us, *that we muſt not take the Faith of any Church from private writings, but their publick Confeſſions.*

But theſe *Gentlemen* ſcorn to be *tyed* by any *Rules*, tho' never ſo *juſt*, even in their own opinions; and therefore in * a *Supplication directed to King* James, *by ſeveral Romiſh Prieſts,* they affirm that *whoſoever leaveth their Communion for ours, beginneth immediately to lead a worſe life*, ſo it is grown into a Proverb, *that the Proteſtant Religion is good to live in, but the Papiſt Religion good to dye in.* And indeed they made it their buſineſs to poſſeſs their *people* with that *Opinion*, ſo that Father *Francis* † *de Neville* a *Capuchin*, confeſſeth, " That " he did imagine for a long time, that they of the *Reformed* " *Churches* admitting *Juſtification by Faith alone*, did it to " exclude *good works* from the way of Salvation, and ſhew " themſelves in that to be Enemies of Charity and of other " Virtues, and did therefore extreamly condemn them: but " when he came to ſound their Doctrine, and ſee how they " judge good Works neceſſary to Salvation; and that the Faith " whereof they ſpeak is not a dead Faith, but a *lively Faith* accompanied with good Works: He acknowledged *they* " *were wrongfully blam'd in this, as in many other things alſo.*

* A Supplication to the K. moſt excellent Majeſt. *Lond.* 1604. 4to.

† Reaſons of Fat. *Neville's* Converſion, *Chap.* 26.

But though this *Gentleman* was ſo *ſincere*, yet there are but few among them who *tread* in his *ſteps*; for to paſs by all the *Controvertiſts* of the *laſt Age*, we need go no farther than theſe *late years* to find inſtances of their *Miſrepreſentations* in this Particular, || one of them in a Book *dedicated* to *her Majeſty*, tells the world, *that the Principle of our Religion takes from us the yoke of faſting, freeth us from all neceſſity of good works*

|| *Verit. Evang.* p 41. 168 *Lond.* 1687 4to.

works to be ſaved, and of keeping the Commandments of God; and that we might not think he aſſerted theſe *onely to be conſequences* of our *Doctrines* he adds, *that moſt Proteſtants hold that poſition, and that it is our expreſs Doctrine*; and in another place he affirms, *that praying, watching and faſting are wholly out of uſe among Proteſtants, and not only contrary to the liberty of their new Goſpel, but even fruitleſs, vain, ſuperſtitious Toys according to the Tenets and Principles thereof.* * Another ſets it down as *one* of the *Proteſtant* Articles, *That good works are not abſolutely neceſſary to Salvation.* Which Father † *Turbervill* confirms by being more particular, *The Catholick Church* (ſaith he) *teacheth much Faſting, Prayer and Mortification, ſhe exhorts to good works, voluntary Poverty, Chaſtity and Obedience, the contrary to all which holy Doctrines, are taught by Proteſtants.* And a ‖ very late Author inſinuates *that it is all one to Proteſtants whether God be ſerved with Faſting, Watching, Mortifying, or without*; But the *Roman Divine* Father * *Porter*, is more expreſs, *that one of the Cauſes which renders the Reformed ſo averſe to Popery, is, that they abhor Faſting, and Repentance, and account Prayer and other Offices of Religion tedious*; † *that our Religion allows us to believe that good works are not neceſſary to Salvation*, ‖ *that by our Doctrine Thieves, Murderers, Blaſphemers,* &c. *may attain Heaven BY THEIR BEING SO, if they will but believe; and that BY BEING SUCH they are as much the Sons of God, as the Apoſtles were*, with abundance more of ſuch *abominable ſtuff*, fit only for carrying on a moſt malicious Deſign.

When with their beſt Rhetorick theſe *Gentlemen* have endeavoured to *perſwade* the world, that they are *abus'd* in the *account* given of their *Doctrines* by our Divines, all they pretend to complain of amounts to no more than this, *that we*

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* *Touchſt.* of the Refor. Gos. *p.* 51. *Lond.* 1685 12s.

† Manual of Controv. *p.* 65. *Doway*, 1671. 8vo.

‖ Uſe of the Notes of the Church, *p.* 6.

* *Secur. Evang. Introd. Sect.* 2. *Radices ex quibus horror Catholicorum pullulat, ſunt--Horror jejuniorum & operum pœnitentiæ, Pigritia & tedium frequentandi cultum laudeſque divinas.*

† *Id. p.* 179. *Indulget prætenſa Reformatio, credere quod bona opera non ſint neceſſaria ad ſaultem.*

‖ *Id. p.* 151. *Cœlum Religionis Reformatæ admittit, homicidas, adulteros, blaſphemos,* &c. *qua tales, eſto nunquam ſua peccata deteſtati fuerint modo crediderint.* And in another place, *p.* 107. *Ex Principiis ejuſdem Religionis, ſequitur adulteros, homicidas, idololatras,* Qua tales *tam eſſe filios Dei, quam fuere Apoſtoli,* &c.

have drawn Conſequences from our Doctrine which they will not hear; and we find not that their greateſt *malice* can pretend to much more; ſurely then it is high time for them to *reflect* a little upon that *Counſel* of our * SAVIOUR, *firſt to pull the Beam out of their own Eye.*

'Tis not for want of Materials, but becauſe I would not be prolix, that I produce no more *particulars* in this point of *good works*, for *I do not remember to have ſeen any one of their writings which is not guilty in this kind*; I have more need to make an Apology for *inſiſting* ſo long upon this one *particular*, but I was eaſily induc'd to it, knowing that one of their great *Deſigns* is to poſſeſs the *devouter ſort* of *men* with a belief that we left their *Communion* to have greater *Liberty* for the *Fleſh*, in proſecution of which they are ſo ſtrangely *immodeſt*, as to *publiſh* ſuch falſe Opinions for us, as directly contradict our *publick Confeſſions*, the diſcovering of which I look'd upon the *beſt way* to oppoſe their *Slanders.*

But to take a ſhort view of other particulars: The *Author* of *Veritas Evangelica* before cited, runs wholly upon this point, *that we believe the whole Church hath failed*, and thence argues that *Chriſt had no Church for ſome years*; into the ſame Error Father † *Mumford* the *Jeſuit* runs; and another affirms || *that we teach the Church of all Nations is confin'd to* England.

Becauſe we reject all Traditions that are not according to the Rule of *Lirinenſis*, received *every where, at all times and by all*; Father * *Porter* laies this down as one of our Principles, *that all Traditions of all ſorts are the inventions of men*; though he could not but know that we receive the *Scriptures* from ſuch an univerſal *Tradition*, and are ready to embrace any other Doctrine conveyed to us as they are.

With the ſame ſincerity and modeſty he affirms, that we pretend that the EXPRESS WORDS *of Scripture are our* RULE OF FAITH *without any interpretation or conſequence drawn from*

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* *Mat.* 7. 5.

† Catholick Scriptur. *p.*77.

||Primit. Rule bef. the Refor. par. 1. *p.* 7.

* Secur. Evangel. *p. Quintum Principium. Omnes omnino Traditiones ſunt inventiones humanæ.*

† *Secur. Evang. Introd. Sec.* 4. *Sec.* 5. *Sec.* 6. & *p.* 9. Where under this Head, *Recenſentur præcipuæ heterodoxæ Religionis Principia.* He reckons that for one.

from them; tho' (not to mention other Churches) the † *Church* of *England* declares, *that we are to be guided not onely by the expreſs words of the Scripture, but by the conſequences drawn from it*, and yet this Gentleman affirms, that *our Confeſſions of Faith pretend onely to the expreſs words.*

† *Art.* 6.

It is notoriouſly known that our Differences about *Church Government* are no *Articles* of our *Faith*, and yet this *Author* tells || us, *that the equality of power in the Paſtors of the Church is one of the fundamental Articles of the Reformation.* A way of miſrepreſenting which hath been ſufficiently *blacken'd* by themſelves, ſo that I need ſay nothing to expoſe it.

|| *Secur. Evang. p.* 26. *Omnes Paſtores Eccleſiæ æqualem habent authoritatem & poteſtatem,* &c.---*Hæc ſunt dogmata fidei Reformatæ, hæ baſes & fundamenta pretenſæ Reformationis.*

But to leave this *Fryer*, whoſe whole Book conſiſts of little elſe but as bad or worſe *Aſſertions*; one of their * *Champions*, could perſwade the world, *that we account the belief of Tranſubſtantiation to be Idolatry:* a cunning *Artifice* to draw the people from conſidering where the Charge is laid, not againſt the *Doctrine* of the corporal *Preſence*, but the *Adoration of the Hoſt*. And his fellow † *Advocate*, ſeems reſolv'd not to be behind hand, when he affirms, *that we believe there is nothing to be hoped for of ſubſtance in the Sacrament.*

* Tranſub. defend. in the Introduction.

† Anſw. to a Diſ. againſt Tranſ. *p.* 7.

We diſpute with great earneſtneſs againſt the *Idolatrous Worſhip* given to *Angels* and *Saints* in that Church, and our Adverſaries have found it *impoſſible* to make a fair *defence* for it, therefore they betake themſelves to prove that *thoſe happy Spirits pray for us*, which we acknowledge as well as they, and yet a very *celebrated writer* affirms that *we deny it*: We profeſs to believe the *Article* of the *Communion* of *Saints*, but Mr. || *Ward* hath the aſſurance to tell the world, *That Proteſtants believe no Communion of Saints.*

Touchſtone of the Reform. Goſp. *p.* 63. 71.

|| *Monomachia.* p. 20.

Hitherto we have had *Inſtances* of their direct *way* of *miſrepreſenting*, but they are not ſo unskilfull as not to be *furniſhed* with *finer Methods*, and which are not ſo eaſily *diſcovered* by the *vulgar*; " when they are eagerly *diſputing* 'tis " an eaſie thing to drop ſome *Aſſertion* which in the *heat* of

" *Diſcourſe* ſhall paſs unheeded by the warm *Adverſary*, but " they will be ſure to *reſume* it (and make their *Advantage*, " of its not being *contradicted*,) either during the conference " or afterwards, to ſome of the perſons then preſent; which " renders it *neceſſary* for thoſe who engage with them to *watch* " every word, and not onely attend to the main Queſtion; for " by this method they gain one of theſe two points, if their *Inſi-* " *nuation* be not *anſwered* at *firſt*, they will urge the point as " *granted*, and if the *diſputant* deny it, they preſently cry " out *that he is now reduc'd to a ſtrait, and ſo denies what* " *he own'd before*, which obſervation ſhall be ſurely *ſecond-* " *ed* and *applauded* by their *Adherents*, and often leaves an " impreſſion in the weaker *Hearers*: on the other hand, if " when they find themſelves preſſed, and at a ſtand, (which " is their uſual time to drop ſuch a bye aſſertion) and that " their *Artifice* is diſcovered, and their poſition denied, they " leave the *firſt point* and purſue the other, and ſo engage " *inſenſibly* in a deſultory *diſpute* from one thing to ano- " ther, never fix'd, by which they render moſt *diſputations* " *ineffectual*; ſo that whether ſtopt in their deſign or not, " they make their *Advantage*, either to miſrepreſent our " *Doctrine* or extricate themſelves from the *difficulties* they " can't *reſolve*.

Thus one of their Divines urging the Authority of the Fathers to a Proteſtant, and not willing to expoſe himſelf ſo far, as to affirm in expreſs terms that we thought thoſe Holy Men divinely inſpired, us'd this Expreſſion, that ſeeing we owned the Authority of the DIVINELY INSPIRED FATHERS, he would prove the Infallibility of the Church from their Writings: *to this the Gentleman not regarding the Epithete, anſwered that he could not, and ſo proceeded in the diſpute: they had not been parted many hours, but the* Fryer *deſired ſome of the company to obſerve how the Proteſtants contradicted themſelves about their Rule of Faith, profeſſing to receive whatever was inſpired by the Holy Ghoſt, and yet not admitting the writings of the Fathers into the Rule, tho' the* *opponent had acknowledged that they were inſpired from above ; and when it was reply'd that there was no ſuch Conceſſion, he urg'd that when he termed them Divinely inſpir'd, there was no exception taken at it, which was a tacit affirming them to be ſo.* But the Gentlemen were too wiſe to be caught with ſo very ſlight an *Appearance.*

I ſhall have occaſion to give a farther account of this under another *Head*; therefore I ſhall at preſent onely obſerve that how thin ſoever this *Artifice* is in it ſelf, they uſe it in their publick diſcourſes, as well as private Converſation ; Mr. *Clench* arguing for the *Infallibility of Councils*, hath theſe words (ſpeaking of our Appeal to the four firſt General Councils) * *I know no reaſon why the Church ſhould be credited in the four firſt General Councils, and ſlighted and diſ-believed in the following: Chriſt promiſed he would be with them to the conſummation of the world,----I can find no place where Chriſt promis'd to be with them for a limited time, ſo as to direct them in their firſt Aſſemblies, and to leave them for the future to themſelves.* Here he would make the Reader believe that *we receive thoſe Synods as believing them ſecur'd from Error, by Chriſt*'s *promiſe* ; for elſe his Argument is impertinent ; but *we do not receive them on any infallible Authority of theirs, not becauſe they could not err, but becauſe they did not ; and therefore we reject others, becauſe they have err'd, for we know of no promiſe made to them, but are yet ready to receive any ſuch Councils as the firſt were, who govern themſelves by the Holy Scriptures.*

* St. *Peter*'s Supremacy diſcuſs'd, *p.* 20.

They find no great *difficulty* in confuting imaginary Opinions, which makes them ſo very dexterous in this Method ; to diſpute againſt our Doctrine of *Juſtification* by *Faith* was too hard a *task*, and therefore *F. T.* coins a new *definition* of it in the middle of his *Argument* and immediately runs away with *that*, endeavouring to prove, *that Faith is not an aſſured Belief that our ſins are forgiven* ; learnedly arguing againſt his own *imagination* : however he had what he aim'd at, for he made a *ſhew* of ſaying *ſomewhat*,

Man of *Cont.* *p.* 258.

and if he could but perſwade any ignorant *Proteſtant* that the definition was own'd by the *Reformed*, he was ſure he had overthrown it.

Nubes Teſtium, p. 2.

With the ſame ſincerity another of their *Champions* would inſinuate, that *the Proteſtants left the Communion of* Rome, *becauſe of the wickedneſs of the Members of that Church*, and therefore heaps up Authorities to prove *that it is not a ſufficient motive for a ſeparation from them;* but all his Labour is to very little purpoſe, for we know *the Tares and Wheat are to grow together till Harveſt*, and not onely the wickedneſs of their *Prieſts* and *Biſhops*, but the Errors and monſtrous *Corruptions* of their *Church*, could not have juſtified our Separation, if they had not *endeavour'd* to *force* us to be *partakers* of thoſe *Abominations*, which we durſt not do leaſt we ſhould be *partakers* of thoſe *Plagues*, which are *denounc'd* againſt them. It was an eaſie matter to prove the *former* no ground for *Separation*, but ſome thing *hard* to *undertake* the other *Point*, ſo that our *Author* wiſely *wav'd* it.

* In his Anſwer to the Span. Ambaſſ. inform. See the Connexion, *p.* 143.

Concil. Nicæn. 2d. Act. 6.

It was obſerv'd by the * Duke of *Buckingham*, that *theſe Gentlemen ſerv'd themſelves of hatefull Nick-names when they are preſſed in diſputes about Religion*; which is *another* of their *Artifices* to *promote* the *ſame end*; it was *long ſince* put in *practice* by thoſe *Biſhops* at *Nice*, who *ſet up* the *worſhip* of *Images*; for no ſooner were they *preſs'd* with a *paſſage* out of *Euſebius*, but they *Brand him with the Title of an* Arian; which *Example* hath been ſince *followed* by the *Gentlemen* of that *Communion* on purpoſe to make the world believe that *their Adverſaries held the Doctrines thoſe names import:* The *Nicolaitans* are repreſented in the *Revelation* as the *worſt of men*, therefore the *defenders* of *Prieſts marriage* had that name impoſed on them, that the *common people* might think they held the *community of wives* as tha *Sect* did; and ſo the *oppoſers* of *Tranſubſtantiation* were nick-nam'd *Stercoraniſts* and *Paintes*.

This *Artifice* they made great *uſe* of in *ſuppreſſing* the *Loyal Remonſtrance* in *Ireland*, which I gave ſome account of in the former *Chapter* ; the name of *Proteſtant* is a moſt *odious appellation* among them, therefore *Riddere* the *Commiſſary* in his *Letter* to *Cardinal Barberin* ſtiles them *Iriſh Proteſtants*, and the ſame *Cardinal* had before called them, *the Valeſian Sect*.

Hiſt. of the Iriſh Remonſt. *p.* 506. 511.

The *ſucceſs* attending this *method* hath been ſo *great*, that Father *Contzen* hath form'd *it into a Rule* ; and how well it is *obſerv'd*, may be ſeen by their daily *practice*. For as Mr. *Travers* complains, *they call us Calviniſts, &c.* but *we content our ſelves with the honourable Name of Christians*; *To be a Franciſcan, a Thomiſt, a Scotiſt, we leave to them who have rent aſunder Chriſt*'s *Body, but we have no ſuch custom to name our ſelves of any men.* It was an *old device* of the *Arians* ,*to call themſelves* the *onely* true *Catholicks*, and all others *Ambroſians*, *Athanaſians*, &c. but this is not the onely *Heretical Example*, after which the *Romaniſts* do *exactly copy*.

Cont. Pol. p. 97.
Traver's Anſwer to a Supplicatory Epiſtle *p.*339,340.
See the Picture of a Papiſt, *p.* 37.

The *preceding inſtances* are *warrant enough* for me *to renew* my *requeſt* to the Reader, NOT TO LEAVE THEM WHEN THEY AFFIRM THAT SUCH A PARTICULAR DOCTRINE IS PART OF THE REFORMED RELIGION ; for we have ſeen that they are *not* over *ſincere* in that *matter* : If men are found *fathering* Doctrines upon their *Adverſaries*, which they *abhor* as *much* or *more* than they ; will any man in his wits *believe* ſuch an *imputation* coming from *thoſe men ?* But not onely the *inſincerity* of the *perſons*, but the *deceit* of the *method* it ſelf, ought to *make* us *cautious* ; for if any *particular Doctrine* were *taught* by ſome of our *Divines*, it doth *not follow* that *it is a part of the Proteſtant Religion* ; if a perſon be of any *particular Opinion*, he ought *not* to *lay* ſuch a *ſtreſs* upon it as to *make* it part of his *Religion*, for that *conſiſts* in a *few* and *plain Articles*, and if the other be *overthrown* as long as theſe remain, the *Religion* remains intire.

I mention this becauſe I have ſome *experience* that theſe *Gentlemen* do not *miſrepreſent* our Doctrines onely to make the world have an ill opinion of them, but to get *advantage* of *engaging* with *thoſe* who *hold* ſome particular *ill grounded opinion*, that having *refuted* it, they may *ſeem* to have *triumphed* over a *Proteſtant Principle.* And this *advantage* is too often *given* them by *unwary men*, who *preſuming* on their own *Abilities*, chooſe rather to *defend* ſome *private ſentiment* than the *common Articles* of our Faith. An *ill cauſe* will *not admit* of a *ſound defence*, and therefore it is no *hard task to overthrow unwarrantable poſitions* : which ſhould make thoſe who deal with them uſe more care ; “ *for if they ſhould be able* “ *to defend their opinion, the truth of the Proteſtant Religion is* “ *not one jot more apparent but the Adverſaries of it have a* “ *plauſible pretence to affirm that ſuch a poſition is one of the Do-* “ *ctrines of it ; and if it be foumd uncapable of defence, theſe* “ *Gentlemen who brag when there is no cauſe, will triumph un-* ‘ *meaſurably, and amuſe many ignorant and weak Souls.*

The *Summ* of all is, *that having to do with men whoſe Talent at miſrepreſenting improves daily, it is our indiſpenſable duty to be well acquainted with the particulars of our Faith, that neither their Eloquence in perſwading, their Artifice in deforming our Doctrines, nor the fame of their Abilities, may either put us on defending thoſe Doctrines which we do not teach, nor perſwade us, that our Religion approves them.* We have many *inſtances* of thoſe who have *ſplit* upon this *Rock* ; *I NEVER MET WITH ANY OF THEIR CONVERTS WHO VNDERSTOOD OVR RELIGION, BVT HAVING ENTERTAIN'D WRONG NOTIONS OF IT, WERE PERSWADED TO CHANGE VPON THE CONFVTATION OF THOSE IMAGINARY TENETS.* “ I deſire theſe *Gentlemen* to “ *name* any one *Book* of *Controverſie* which they *think* is *writ-* “ *ten* with moſt *ſincerity* on their ſide ; And I *engage* my ſelf “ to produce ſeveral *falſe Imputations* in it ; by this *trick* they find moſt ſucceſs, ſo that *if all our People would labour to underſtand their* Religion, *the* Romaniſts *would have but few Converts.*

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A DEFENCE OF THE Miſſionaries Arts:

WHEREIN

The Charge of Diſloyalty, Rebellions, Plots, and Treaſons, aſſerted Page 76 of that Book, are fully proved againſt the Members of the Church of *Rome*, in a brief Account of the ſeveral Plots contrived, and Rebellions raiſed by the Papiſts againſt the Lives and Dignities of Sovereign Princes ſince the Reformation.

By the Authour of the *Miſſionaries Arts*.

Wake

LONDON,
Printed for *Richard Wilde*, at the Map of the
World in St. *Paul*'s Church-yard. 1689.

TO THE
READER.

IT is ſtrange, that of all men Papiſts ſhould calumniate Proteſtants with Treaſon and Rebellions; were Modeſty an Eſſential in the Complexion of a Jeſuite, ſurely they would forbear, or Charity they ſo much talk of, and ſo little practiſe, to be found among them. Are horrid Maſſacres, villanous Aſſaſſinations, or Poiſonings, the Effect of Charity? Or, Is Malice inveterate, Traducing or Lying the Fruit thereof? Yet nothing is more obvious in the whole courſe of Hiſtory than thoſe diabolical Machinations and helliſh Conſpiracies of Prieſts and Jeſuites, eſpecially within this laſt hundred and fifty years; and, generally ſpeaking, Princes, and crowned Heads, have been moſt the objects of their Fury; and leſt the palliation of Villany ſhould paſs on the weaker ſort, and this Objection any way obtain, That forſooth moſt of theſe Contrivances were againſt Heretical Princes, excommunicated by the Pope and Church, and by conſequence delivered over to Satan, and that the killing of them really was no Murther, no more than of Wolves or Bears.

To this I anſwer, That Princes of the ſame Communion, as *Henry* the Third of *France*, could not eſcape their fatal Stab, who never made profeſſion of any other; and though *Henry* the Fourth was firſt a Proteſtant, and by them conſtrained to change, nay, and highly indulging them in his latter years, and as *Mathieus* ſays in his Life, to all appearance was devout, I mean in their way; yet from *Ravilliac*'s Hand all this could not defend him. We need not long here fix, but look on former times, where for five or ſix hundred years nothing hath been more common, or more lamentable, than the ſtory of ſeveral Princes, ſtruck with the Lightening of the Court of *Rome*, and others wholly ruined by the Vatican Thunder, the conſequences being either their own Tragical Ends, or, at the moſt favourable, ſtrong and laſting Rebellions, which all converſant in Hiſtory may plainly ſee; and ſo dextrous were they in tranſlating to the other

World, that in the very Hoſt it ſelf was Poiſon given to one of the German Emperours, ſo that Silence to none is a more neceſſary Virtue, eſpecially in this Caſe, than to regular Monks and Friars, who for ſeveral Ages have been the very Peſt and Bane of Secular Princes, acting not only their Villanies in the Time of the Holy War, but in the time of their Antipopes alſo. But to return to our own Nation: What Barbarities have they not committed? What Impieties have they not been guilty of? What Cruelties have they left unattempted? and yet with a brazen Front daily beſpatter Proteſtants, accuſing them of what themſelves were Authours of; imitating herein the very Skum of Mankind; for none ſhall ſooner call another Rogue than he that really is one; In whoſe mouth is Whore and Bitch more frequent, than hers that is a common Proſtitute? And to proceed: What Diſorder did they not cauſe, to plague and peſter *Harry* the Eighth? What Commotions did they not raiſe all the Reign of Queen *Elizabeth*, beſides the Attempts upon her Perſon? What Diviſions did they not nouriſh all the time of *Edward* the Sixth, and in his death had no ſmall ſhare? How horridly deſperate they were in King *James*'s time, appears by their inhumane Powder-Treaſon; how intriguing they were in his Cabinet Councils is but too ſad a Truth to relate; fomenting his humour in the Spaniſh Match, a blemiſh inglorious to his Memory, leaving the *Pallſgrave* (though his Son in Law) a Victim to the Houſe of *Auſtria*; and after by the Match with *France*, how did he embroil his Son! they managing underhand the Queen, and ſhe by her powerfull Influence did the King; ſo that all the miſchievous Evils of *Charles* the Firſt they, like a Mole, wrought under ground, ſpotting his Life with that buſineſs of *Rochell*, and the Attempt of the Iſle of *Rhee*, from whence the Proteſtants generally date the ruine of their Church in *France*, and by the riſing of the French Monarchs ſince that time has endangered the ruine of the whole Proteſtant Intereſt all over *Europe*, as of late years has been manifeſtly evident; and laſtly they drew a Civil War upon him, though the Effects proved fatal, as well to themſelves as others, (Prieſts generally being no reaching Politicians;) the conſequence of which all men here do know: But that which moſt ſurprizes is their Villany in concluſion; for when his farther Life could yield them no advantage, they then conſpired his Death; and to that end was a Correſpondence kept with *Ireton* and ſome others, not doubting, he being gone, to have the bringing up of the Children, the Queen being wholly theirs, and managed to their Devotion; and how fatal this has been I need not farther ſpeak; and if any are deſirous of farther ſatisfaction, let them read Dr. *Moulin's* Anſwer to *Philanax Anglicus*, written by an Apoſtate Proteſtant, who found not his Account by turning Papiſt, as indeed few of them have done; a man I muſt needs ſay of very good natural parts, though in ſeveral things but ill applied them; and his Converſation ſpoke him a Gentleman, but withall of a violent and impetuous Temper to whatever he took, and unfortunate in moſt things he projected. I am the longer on this Character, becauſe moſt of our whiffling Prieſts and noiſie Jeſuites have raked for their Clamours againſt Proteſtants about the buſineſs of Rebellion, for many years laſt paſt, out of the Dunghill of that Book, written not long after the King's coming in; ſo that 'tis plain, that by their legerdemain Tricks in the Parliament Army they made them mutinous againſt their Lords and Maſters; and in the time of the Agitatour's being rampant, meeting, as they ſay, in *Putney* Church, they were very brisk in Maſquerade among them, ſeveral Prieſts, ſome as Troupers, others private Soldiers then liſted, and though theſe Agitatours were firſt ſet up by *Ireton*, yet in proceſs of time they became ſo unruly, and ſo beyond meaſure inſolent, that they were by force neceſſitated to ſuppreſs them, and they were the occaſion of breaking up that ſeparate Party of *Cromwell* and *Ireton* in the name of the Army which they had entred into with the King, and by reaſon of them the King was frighted from *Hampton-Court*, making his Eſcape to the Iſle of *Wight*, which did not long precede his death. Now after a lapſe of ſome years his Son *Charles* the Second, with the reſt of the Royal Family, were reſtored, and let us take a ſhort view of their Tranſactions under him, where no ſooner he was ſettled, but there came in whole Shoals of Prieſts from ſeveral parts beyond Seas, and *Ireland*, who for ſeveral years before had ſcarce any, and thoſe that were skulking and lying cloſe, was in a little time almoſt overſtocked; and Father *Walſh*, who was a kind of a Trimmer among them, and, to ſpeak truth, an honeſter ſort of a man than moſt of them were, and willing to introduce the King's Authority as well as that of the Popes, to that End went over with the Duke of *Ormond*; and being countenanced by him, ſummoned an Aſſembly in *Dublin* to be held, of the moſt principal of them, where what a ſtir he had, and how ſtrangely bigotted thoſe Iriſh Underſtandings were to the See of *Rome*, is by himſelf at large ſet forth in his loyal Formulary: But one thing which himſelf notes is not unworthy the recital, The General among them were ſo ſtrongly poſſeſt with ſome ſtrange Cataſtrophe that was to arrive (eminently no doubt) to their Advantage, in the year approaching of Sixty ſix, that they generally expreſſed themſelves ſo averſe from complying with the King in thoſe matters, a violent preſumption that the firing of *London* had been for ſome years in contriving; and the mention that is made of a Plot in the *April* Gazette,--65. was put into the Heads (by ſome Raſcally Prieſts) of thoſe poor little Rogues that were hangued, one of the main things charged upon them being the Firing of the City of *London*, and what influence their Councils had in that Prince's Reign, is obnoxious to all conſidering Men, by the breaking the triple League by that cloſe Alliance between *France* and *England* for the Extirpation of Proteſtancy out of Heretical *Holland*, and no doubt, had it ſucceeded, out of *England* alſo, and the reaſon why it was not effected, was the Parliament's and People's Aukwardneſs to the War; but notwithſtanding they were ſo not diſcouraged, but they reſolved to go on with their Deſigns ſtill in *England*, keeping, by the means of *Coleman* and Father *le Chaiſe*, a conſtant Correſpondence with the Court of *France*, and ſo ſtrong was their Aſcendent with *Charles* the Second, that he publiſhes a Declaration for Liberty of Conſcience, by which, as *Coleman* in his Letters ſays, he doubted not the bringing in of their Religion; but this ſo allarmed the Parliament, that they were ſtrangely uneaſie and reſtleſs with him, reſolving to give him no more Money untill he had recalled it, which at laſt with regret he did. This ſtrangely nettled our Roguiſh Catholicks, who by this thought their Game cock ſure; but being fruſtrated, uſed him in their Diſcourſes as if he had been a Cobler, as pitifull, irreſolute, nothing of Honour, his Word no ways to be relied on, and not worthy of a Crown; and from that day forward plotted his removal, to make way, as they ſuppoſed, for a Man of Honour and Reſolution, and who would not be balked with any thing of a Parliament; which at the laſt, as a great many ſuppoſe, they effectually did. And now *James* the Second aſcended the Throne, and how the Scepter by him was ſwayed, needs no long characteriſing; for Father *Petre*, with his Ghoſtly Aſſociates, managed moſt things under him, who with that Prieſtly Violence ſo hurried on things, that on him at laſt the Tower of *Siloam* fell, and ſo weak and ridiculous were their Politicks, that they are not worth blurring Paper. Now to ſum up all, it is plain by what precedes, That the ſeveral Popes and Court of *Rome*, in places where they power had, have been moſt Imperious and domineering, and nothing ſo bloudy, baſe, or cruel, but by their Prieſts has acted been, not in other Countries only, but in this our Nation too, for ſince the twelfth year, or thereabouts, Queen *Elizabeth*'s Reign, Popery we may compare to an Impoſthume breeding in the very Trunk of this Political Body, and broke in the year forty two into a Civil War, diſcharging only part, not all the corrupt matter; and ſince regathering head, and filling up, about four years ago broke the ſecond time, caſting forth Filth and Corruption in quantity abounding, the Stench thereof offending almoſt all Men in the Nation, but I do not doubt but our State Phyſicians will uſe ſuch deterſive or cleanſing Medicines, as well as ſanative, as ſhall not effect a Palliative but a real and thorough Cure, and that the Countrey may be reſtored to its ſound habit of Body. Now therefore as to the enſuing Treatiſe, it was occaſioned by that Hero of Engliſh Jeſuitiſm, Mr. *Pulton*, who being ſtrangely nettled at thoſe ſtinging Truths contained in the Miſſionaries Arts, challenges the Authour to make good his Aſſertion in page 76. *viz.* That the Romaniſts Treaſons owned by their Popes, and by their great Men approved of ſince the Reformation, do far outnumber all the Plots and Inſurrections that the Papiſts, or Malice itſelf can lay to the charge of Proteſtants; all which notwithſtanding have been wholly condemned by the Body of our famous Divines: To ſatisfie therefore this *Savoy* Champion, and vindicate the Aſſertion aforeſaid, the Authour of this Account with no little pains has endeavoured to give entire ſatisfaction: But ſuch has the Misfortune been of Writers Proteſtant, that in dealing in Controverſies they have to doe with a ſort of Men, that when they have, yet will ſeemiugly take no Anſwer; and their laſt refuge is generally Banter and Whiffle, if downright Railing will not doe the feat. The Subject of this Treatiſe is moſt matter of Fact, and the Citations, though from their own ſelves no way unfairly uſed; for if otherwiſe they appear, let them openly be expoſed, that all that are impartial may ſee and judge, whether any thing of Paſſion, Envy, or Malice, has Prepoſſed the Authour, I know 'tis natural for Men, when they have a bad Cauſe to manage, to be froward and teſty, and where they are galled to kick and wince, and inſtead of arguing cloſely to the purpoſe, to ſeek Evaſions that may ſeem plauſible, at leaſt to the leſs refined Underſtandings, which has been the great Maſterpiece of Romiſh Prieſts and Jeſuites for many years together; for by their little Witticiſms and Jokes upon Names, they keep up among their Party a kind of Reputation, not unlike *Jack Pudding's* on a Stage, they pleaſe (though at the ſame time delude) the fooliſh and gazing People; and if it happens that one ſlip falls from a Proteſtant Pen, or a Citation careleſly paſſed, that has not proved true, what a Clutter have they not made about it, though the main of the

Subject ſtill remains good. This, as a demonſtration, plainly proves the Weakneſs of their Cauſe; and had Mr. *Pulton* but candidly read the Hiſtory of the laſt Hundred Years, he muſt have acknowledged that this his great Challenge was a vain and frivolous Motion, and never needed to have given the Authour this Trouble; which being done, it's hoped will be to his firm conviction, and not only his, but any other who have been impoſed on by falſe Notions. The truth is, this Treatiſe has been written above this year, but ſuch was the Iniquity of the Times, that they would not bear, much leſs permit its then Publication; however its hoped 'tis not too late the World in this point to ſatisfie, the only Scope, Deſign, and End of this Diſcourſe.

Advertiſement

A Brief Account of the ſeveral *Plots* Contriv'd, and *Rebellions* Rais'd by the Papiſts againſt the Lives and Dignities of Sovereign Princes, ſince the Reformation.

Anno 1520. IN the year (*a*) 1520. about three years after *Lu-*
ther began to preach, was that almoſt univer-
ſal Rebellion in *Spain*, againſt the Emperour
Charles the Fifth, which laſted four years.
1523. Three years after, the Earl of *Deſmond* entred into
a *(b)* Conſpiracy againſt our King *Henry* the Eighth,
and had procur'd a promiſe of aſſiſtance from King
Francis the Firſt of *France*; the Articles of which
Agreement are yet extant; whereby it appears that
the Deſign was, to make the Duke of *Suffolk* (then
in *France*) King; but King *Francis* being taken
Priſoner at the Battel of *Pavia* the year following,
1524. and the Duke of *Suffolk* ſlain, the Deſign fell.

1525. The next year the *Iriſh* rebell'd, and murther'd
many of the *Engliſh* Inhabitants.

1535. But (*c*) Ten years after, the Pope drew up his Bull
againſt K. *Henry*, though he did not publiſh it till
1538. 1538. wherein he aſſerts his Authority over Kings,
to plant and deſtroy as he ſees good; and then proceeds with the Advice of his Cardinals to ſummon the King and all his Adherents, to appear before him at *Rome* on a day appointed; threatening them with the greater Excommunication, in caſe of Non-appearance; and declaring Him and his Poſterity incapable of any Honours, Poſſeſſions, or even of

(*a*) *Fowl.* p. 287.

(*b*) *Fowl.* p. 301. 302.

(*c*) *Fowl.* p. 315. See the Bull at the end of *Brutum Fulmen. Lond.* 16. 4to.

being Witneſſes; abſolves all his Subjects from their Oaths of Fidelity, and commands them upon pain of Excommunication, not to obey him or his Officers; enjoyning all Chriſtians to have no Commerce with him, all Eccleſiaſticks to leave the Land, and all Dukes, Marqueſſes, *&c.* under the ſame penalty, to drive him out of his Kingdom; declares all Leagues made with him by any Princes void, exhorting them to endeavour his Ruine with their whole power; beſtowing all the Goods of his Adherents upon ſuch as would ſeize them; commanding all Biſhops to declare the King and his Followers Excommunicate, and denouncing the ſame Cenſures againſt whoſoever ſhould hinder the publication of this Bull. Anno 1538.

This piece of prodigious Impudence and Vanity would not ſatisfie the Pope, but he immediately ſet his Inſtruments to work to proſecute the deſign of his thundering Bull; ſo that the beginning of the next year this Letter was written from *Paris* to one Fryar *Forreſt*. 1536.

* *Hunting of the Romiſh Fox.* P. 3, 4, 5.

* Brother,

WE behold how the King is changed from a Chriſtian to an Heretick; and how he hath robb'd Chriſt's Vicar of his Rights and Privileges, by placing himſelf in his Holineſs's Seat there, as Supreme over the Catholick Church within the Realm. It was the late damn'd Aſſembly of Lords and Commons furthered his Pride, otherwiſe he could not nor durſt not aſſume it to himſelf: We have thought of theſe paſſages, and do agree, That there is no way to break this Tyrant's Neck but one; Puff him up in his Pride, and let our Friends ſay unto him, That it is beneath ſo mighty a Monarch as he, to adviſe with Parliaments, but to act all in Perſon; and that it behooveth

Anno 1536. *hooveth his Majeſty to be chief Actor himſelf. If he aſſumes this, it will take off great Blemiſhes from the Nation, which the Church holds them guilty of, and doe our Buſineſs: For then the People (it being contrary to their Laws) will fall from him; alſo the Catholick Party of his Council will be too ſtrong for the Hereticks, and then the Common ſort will be the abler to declare his Tyranny. This is to be contriv'd with the Church's Members, and cautiouſly, becauſe it is obſerved that the Parliaments of* England *have hindred the Church in moſt of the Kings Reigns, otherwiſe She had held her Party better than She does now. You have our Convent's hearty Prayers for your Guide.*

From St. Francis *at* Paris
primo. Id. Jan. 1536.

Thomas Powell.

This Letter was found two years after among Father *Forreſt*'s Papers, together with an account of vaſt Summes which he had expended for the Church of *Rome* and her Deſigns.

* But this Deſign not being ſufficient, the Pope offered *England* to *James* the Fifth, King of *Scots*, and preſented him with a Cap and conſecrated Sword.

When that Offer of what was none of his ſucceeded not according to his Deſires, the ſame Pope 1537. *Paul* the 3d. by his Bull of the † year following, abſolv'd in general, all Subjects from their Oaths of Allegiance, unto Heretical Kings, Princes and States, as they be Enemies unto the Holy See of St. *Peter*; all Men from the tye of their Heretical Wives; Wives from their Heretical Husbands, *&c.* which was accompanied with a ‖ Rebellion in *Lincolnſhire*, under the Conduct of one *Mackarel*, a Monk, to the number of Twenty thouſand; a-

* *Fowlis* Hiſt. of Romiſh Treaſ. p. 316.

† *Foxes & Firebrands*, part. 2. p. 34. *Dublin*, 1682. Mr. *Maſon* Miniſter of *Finglas*, in the year 1566. copied the ſubſtance of the Bull out of the Records at *Paris*.

‖ *Fowlis*'s Hiſt. p. 316. *Surii Commentar.* p. 314. *Speed*'s Chron. p. 1033.

Anno 1537. gainſt whom the King prepar'd to march in Perſon: but their firſt Fury being over, they embraced the King's Pardon, and returned home. But this Commotion was ſucceeded by * another more dangerous, led by the Lord *Lumley*, ſeveral Knights and Gentlemen, with moſt of the Clergy: this Army in the *North* conſiſted of 40000 Men, well Armed, who call'd themſelves the Holy Pilgrimage, and the Pilgrimage of Grace; they had the Five Wounds of our Lord, the Chalice, and the Hoſt, painted in their Standard, and the Name of Jeſus upon their Sleeves; their whole pretence was for Religion: in their March they took *Pontefract* Caſtle, but were at length appeas'd. But † ſoon after the ſame Perſons raiſed another Inſurrection, in which ſeveral Monks came armed into the Field as Souldiers, who were taken, and with the Ring-leaders of the Rebellion Executed.

* *Surii Comment. brevis.* p. 314. *Fowlis's* Hiſt. p. 316. *Speed's* Chron. p. 1034.

† *Speed's* Chr. p. 1041, 1042.

1539. ‖ Two years after (if not the next year to the laſt Rebellion, for ſome place it in the year 1538.) the Marqueſs of *Exceter*, the Lord *Montacute*, and his Brother, Sir *Edward Nevill*, and others, enter'd into a Conſpiracy to depoſe the King, and advance *Reynold Pool*, then Dean of *Exceter*, and afterwards Cardinal to the Throne; for which, the Marqueſs, Lord *Montacute*, and Sir *Edward Nevill*, were Beheaded upon *Tower-Hill*.

‖ *Speed's* Chr. p. 1044.

1546. In the year 1546. * Pope *Paul* the Third, not content with his ſhewing his pretended Authority over Kings in the two Bulls mention'd before, publiſhed another in favour of the Jeſuits, whereby he exempts them and their Goods from the Power of any but himſelf; and commands all Princes to ſwear not to moleſt the Society, or invade their Priviledges; and pronounces an *Anathema* againſt all who will not obey the Bull.

* *Bulla Quarta* Pauli *Tertii. Jeſuitis conceſſa apud* Hoſpin. *Hiſtor. Jeſuit.* p. 104, 105, 106. this Bull is called by the Jeſuits, *Mare magnum.*

† Two

Anno 1548. * Two years after this, King *Edward* the Sixth
being ſettled in the Throne, one *Body*, a Commiſſio-
ner, pulling down Images by the King's Order,
was ſtabbed by a Prieſt, and a Rebellion was raiſ'd
in *Cornwall*, *Humphrey Arundell*, Governour of the
Mount, with other Gentlemen, gathering together
Ten thouſand Men, beſieged *Exceter*, and reduc'd
it to very great Extremity; declaring they would
have Popery and the Six Articles reſtor'd: They
fought four ſeveral Battels with the King's Forces,
but at laſt were entirely Routed, and their Leaders
1549. Executed. Yet the next year in † *Norfolk* they Re-
bell'd again, and when the King ſent them his Par-
don they refus'd it: after which, they took the
City of *Norwich*, and fir'd it, beat the Marqueſs of
Northampton, and were very near Defeating the
Earl of *Warwick*, whoſe Cannon they took, and
refus'd the King's Pardon a ſecond time, but were
at length Defeated; and ſo were (*a*) another Party,
who took Arms upon the ſame Account, that year
in *Yorkſhire*. There were other Inſurrections in
this King's time, which I will not at preſent menti-
on, only obſerve what is confeſs'd by a late noted
Authour of the *Romiſh* Church, ‖ *That theſe Riſings
of the Laity in ſuch numbers, for their former way of
Religion, would not have been, had not their Clergy
juſtified it unto them.*

* *Speed's* Chronicle. p. 1110, to 1114.

† *Speed's* Chronicle. p. 1114, 1115, 1116.

(*a*) *Speed's* Chron. p. 1116, 1117.

‖ *Fifth part of Church Government.* p. 139. Oxford. 1687.

1555. (*b*) After this, we find that Pope *Paul* the Fourth, following the ſteps of his thundering Name-ſake, when the Dyet of the *Germans* at *Ausburgh* made an Edict for full Liberty of Conſcience, whereby the Proteſtants were maintain'd in the Poſſeſſion of their Church Revenues, fell into a furious rage, publickly threatening the Emperour and King of the *Romans*, That he would make them repent it; proteſting, that if he did not recall the Edict, he would

(*b*) *Hiſt. of the Council of* Trent. p. 262, 263. *London.* 1684. 8vo.

proceed againſt them with as ſevere Cenſures as he Anno
intended to uſe againſt the Proteſtants ; telling all 1555.
the Ambaſſadors in his Court, That he was above
all Princes, that he expected not that they ſhould
treat with him as with their Equal, that he could
alter and take away Kingdoms as he thought good :
And one day at Dinner, in the preſence of many
Perſons of the higheſt Quality, he affirmed, That
he would ſubject all Princes under his Foot. No
wonder then that the ſame Spirit of Oppoſition to
Princes actuate the Members of the Church, which
poſſeſſ'd their Head in ſuch a degree, that upon the
(c) *Fowl.* Hiſt. of *Romiſh Treaſons.* p 287. Reſignation of the Emperour *(c) Charles* the Fifth, 1558.
Ferdinand his Brother was rejected by the Pope ;
who affirmed, That none had power to Reſign but
into his hands ; and ſo it belong'd to him to nominate
a Succeſſor, not to the Electors : but he kept
the Imperial Crown, though the Pope would never
acknowledge him for Emperour. With the ſame
Haughtineſs did he demean himſelf towards (*d*) Sir
(d) *Idem.* p. 329. *Edward Karn*, the *Engliſh* Agent at *Rome* ; who acquainting
him, by order from her Majeſty, of Queen
Elizabeth's Acceſſion to the Crown, the Pope anſwer'd,
That the Kingdom of England *was held in
Fee of the Apoſtolick See, that ſhe being Illegitimate
could not ſucceed, and therefore it was great boldneſs
in her to aſſume the Government without his leave ; yet
if ſhe would renounce her Title, and refer all to him, he
would act as became his Honour.* But the Queen took
no care to ſatisfie this bluſtering Gentleman, who
ſoon after dyed.

* *Foxes and Firebrands.* part. 2. p 20. * But the Pope who ſucceeded him, *Pius* the 1560.
Fourth, iſſued out a ſtrict Bull, commanding all the
Learned of that Church to find out Arguments to
perſuade Subjects to break their Oaths of Allegiance,
in favour of the Apoſtolick See ; in order to
which

Anno 1560. which, he granted ſeveral Diſpenſations to preach
among the Proteſtants of *England*, and to marry, if
need were. And the ſame year his good Sons in *Ireland*,
by their example, ſhewed their Obedience to it;
* for *Shan O Neale*, Earl of *Tyrone*, rebelled, but finding
himſelf too weak, ſubmitted and had his Pardon,
though not till two years after. In the mean
1561. while, *viz.*† the next year, the Pope's Nuncio in *Ireland*
joyn'd himſelf to the Rebels, publickly aſſiſting
them; and by his Authority pronounced the
Queen deprived of that Kingdom. But the year
1562. following, though the *Iriſh* ſubmitted, yet || *Arthur
Pool* and others, contriv'd to joyn themſelves with
the Duke of *Guiſe*, land an Army in *Wales*, and
Proclaim the Queen of *Scots*: to which, the * following
Pope afterwards added his endeavours to get
our Queen Murthered, as the Writer of his Life informs
us.

**Fowlis*'s Hiſt. P. 302.

† *Idem.* p. 329.

|| *Idem.* p. 333.

* Gabut. *Vit.* Pii *Quinti.* l. 3. c. 9. *apud.* Fowl. *ubi ſupra* & Thuanus. *lib.* 44. *ibid.*

1563. But in the mean time, that it might not be ſaid of this, that he neglected any thing for the advantage of his Supreme Power, to keep his hand in ure, † he publiſhed a Monitory againſt the Queen of *Navarre*, declaring, That if ſhe did not turn *Romaniſt* within ſix Months, he would deprive her of her Dominions, and give them to any that would conquer them; but the King of *France* promiſing to ſtand by her, his terrible Threat ſerv'd only to ſhew how ready he was to Depoſe all Princes that offended him, if his Power had been equal to his Will.

† *Fowl.* Hiſt. P. 367.

|| And in this year it was that the Council of *Trent* made that excellent Decree, whereby they confirmed all the Canons of Popes and Councils; which ſet the Pope above Princes, gave him Power over them, and exempted the Clergy from being ſubject to them; thereby endeavouring to Depoſe

|| *Concil. Trid.* *Seſs.* 25 c. 20. Decemb. 4. 1563.

all Princes, who knew themſelves and their Rights too well to truckle under the uſurped Power of their Supreme Head. Anno 1563.

Fowlis's Hiſt. p. 365.

* But though the Pope could not ſend any Sovereign Prince of his Errand to deſtroy the Houſe of 1564. *Navarre*, yet ſuch obedient Sons were the Cardinal of *Lorrain*, and the reſt of the Houſe of *Guiſe*, that they reſolv'd its Ruine. To which End they ſent Captain *Dimanche* into *Spain*, to get Aſſiſtance, there, deſigning to fall upon *Bearn*, ſeize the Queen of *Navarre*, the young King, and his Siſter, and ſend them to the Inquiſition in *Spain*, to be proceeded againſt as Hereticks: but this Deſign was diſcovered, and ſo came to nothing. But in the ſame year we are informed by one of the *Engliſh* Spies at *Rome*, That the Pope granted Indulgences and Pardons to any Perſon that ſhould aſſault Queen *Elizabeth*, either in private or publick; or to any Cook, Baker, Vintner, Phyſician, Brewer, Grocer, Chirurgion, or any other Calling, that ſhould make her away; together with an abſolute Remiſſion of Sins to ſuch Perſon's Heirs, and an Annuity for ever, and to be one of the Privy Council, ſucceſſively, whoſoever Reigned.

Edward Dennum, See his Letter to the Lord *Cecil* of *April*.13.1564. in *Foxes and Firebrands*, p. 51, to 56.--out of the Memorials of the Lord *Cecil.*

† *Speed*'s Chr. p. 1162.
Fowlis Hiſt. p. 302.

† To the Endeavours of the Pope, *O Neale* likewiſe added his, by rebelling again, and murthering the *Engliſh*; committing the moſt barbarous Cruelties imaginable; but his Power was broken in a 1565. pitcht Battel the year following; notwithſtanding which, he continued his Rebellion till two years after, when he was Stabb'd by *Alexander Oge*, whoſe Brother he had ſlain before. 1567.

But though the Rebels had ſuch ill ſucceſs, yet 1568. the Pope will not be diſheartened, but the next year ſends one || *Rodolpho*, a rich *Florentine* Gentleman, into *England*, to ſtir up the People againſt the Queen:

|| *Fowlis's* Hiſt. p. 130, 131.

Anno 1568. To him the King of *Spain* joins the Marqueſs of *Cetona*, who, under the pretence of an Embaſſy, was ſent over to countenance the Rebellion, and command the Forces which the Duke of *Alva* ſhould ſend from the Low Countries; in order to which *La Motte*, Governour of *Dunkirk*, had come privately, in the Habit of a Sailer, to ſound the Ports. *Rodolpho* was furniſhed with plenty of Money from the Pope, which he diſtributed to make a Party; into which they drew the Earls of *Northumberland* and *Weſtmorland*, with others, who, perceiving their Plot diſcovered, ſubmitted, and begged Pardon. This Deſign the Pope was ſo zealous for, that he aſſured the Spaniards he would go along with them himſelf, if need were, and engage all his Goods and Treaſure in the Service. Nor was this the only Deſign of the Pope * at this time; for in purſuit of his Predeceſſour's Bull againſt her, he adviſed the Queen-Mother of *France* to ſeize on the Dominions of the Queen of *Navarre*, becauſe ſhe was an Heretick; offering (if ſhe approved of it) by his Papal Authority to appoint one of the Houſe of *Valois* to be King of thoſe Territories; which if ſhe did not like, he was reſolved to give them to the King of *Spain*; but that Prince, knowing they muſt be won by the Sword, declined accepting the Pope's Bounty.

Import. Conſ.d. p. 57.

* *Id.* p. 358.

1569. † Hitherto the Members of the Church of *Rome* made no ſcruple to reſort to the Proteſtant Churches, both for Prayer and Preaching; but this Year Pope *Pius Quintus* publiſhed his Bull againſt the Queen, upon which they all withdrew from any ſuch Communion with us. ‖ In this Bull the Pope calls the Queen the pretended Queen of *England*, a Servant of Wickedneſs; affirms that her Council conſiſted of obſcure, heretical Fellows, declares her an Here-

† Sir *Ed. Coke* at the Tryall of the Gunp. Trait. *Hiſt. of the Gunp. Tr.* p. 109.

‖ See the Bull in *Fowlis* Hiſt. p. 331. and *Speed*'s Chron. p. 1171.

tick, and cut off from the Unity of Chriſt's Body; that ſhe is deprived of her Title to her Kingdoms, and of all Dominion, Dignity, and Privilege whatſoever, and her Subjects abſolved from all manner of Duty and Obedience to her; and that by the Authority of this Bull he doth abſolve Them, and depoſe Her; and forbidding all her Subjects, under pain of *Anathema*, to obey her: With this Bull he ſends* *Morton*, a Prieſt, into *England*, to ſpread this Cenſure, and perſuade the People to back it with an Inſurrection; upon which, as || *Surius* tells us out of *Sanders*, many Perſons of Quality reſolved to execute it: Accordingly the * Earls of *Northumberland* and *Weſtmorland*, who were pardoned but the year before, took Arms in the North, trampled under feet the Engliſh Bible and Service-Book, bearing in their Standard the Croſs and five Wounds of our Saviour, and being betwixt five and ſix thouſand men, they grew ſo inſolent, that they would give the Queen no better Title, than the Pretended Queen; but the Pope being too ſlow in ſending the hundred thouſand Crowns he promiſed them, and they at length finding their numbers too ſmall to cope with the Queens Army, diſperſed, and every one ſhifted for himſelf. † The Earl of *Weſtmorland* eſcaped into *Flanders*, where he dyed miſerably; but *Northumberland* being taken, was beheaded at *York*; who was nevertheleſs looked upon by the Romaniſts as a glorious Martyr, and the drops of his bloud kept by them as holy Relicks. That this Rebellion had no better ſucceſs, *Sanders*, and from him || *Surius*, give this Reaſon, Becauſe the Catholicks had not timely notice of the Pope's Bull: And the ſame * Perſon informs us, That thoſe that were executed for this Treaſon, refuſed to the very laſt to acknowledge the Queens Authority. Among which *Sanders* mentions

Plum-

* *Surii Comment.* p. 770.

|| *Il.*

* *Speed's* Chr. p. 1169, 1170. *Foul.* Hiſt. p. 335.

† Execut. of Juſtice for Treaſon. Pr. *Lond.* 1583. 4to.

|| *Surii Comment.* p. 770. *Non illos habuere ſucceſſus, conatus illorum nobilium, quos peraverant, fortaſſis quod Catholicis omnibus ea denuntiatio, necdum innotuiſſet.*

* *Idem.* p. 771. *Noluerunt Elizabetham legitimam Reginam confiteri.*

Anno 1569. *Plumtree*, and others, as well as the two Earls, who are termed glorious Martyrs of the Catholicks by *Briſtow* in his Motives, and ſeveral others.

To correſpond with the Pope's Intentions in his Bull, † *Ireland* puts in for a ſhare this year, where *Jame Fitz-Morice*, of the Houſe of *Deſmond*, and two of the *Botelers*, raiſed a Rebellion; but the latter being drawn to a ſubmiſſion by the loyal Earl of *Ormond*, *Fitz-Morice*, after many ſhifts, followed their Example, and was pardoned.

But though the two Earls and their Accomplices had ſped ſo ill, yet * *Leonard Dacres* renew'd the
1570. Rebellion in the North, and fought a bloudy Battel againſt the Queens Forces with great obſtinacy, though in the end he was forced to fly into *Scotland.* And now, that the Catholicks might no longer remain in ignorance of the Queens being deprived of the Kingdoms by the Pope, one *Felton* this year had the hardineſs to fix the Bull at the Biſhop of *London*'s Gates; for which being apprehended, he confeſſed the Fact, and gloried in it, at his death affirming the Queen had no right to the Throne, being depoſed by the Sentence of the Pope: Yet doth † *Snrius* affirm, that he dyed a Martyr for the Catholick Faith, juſtifying the Action as done out of Zeal for the Church, and in Obedience to the lawfull Commands of the Pope: The ſame is affirmed by * *Parſons*, † *Spondanus*, and || *Hilarion de Coſte*, who ſtyles him the valiant Soldier of Jeſus Chriſt, commends his invincible Courage and Zeal for the Faith; and affirms, that his Martyrdom is one of *England*'s moſt glorious Trophies; though the ſame Perſon can afford the Queen no better a Title than the Impious and wicked Queen, the true *Jezebel* of our days: And that all the World may ſee what

† *Fowl:* Hiſt. p. 302, 303.

* *Speed*'s Chr. p. 1170.

Fowlis's Hiſt. p. 335.
Speed's Chron. p. 1174.

† *Surii Com.* p. 786, 787, 788.

* *Reſp. ad Edict. Regin. Angl.*

† *Ad An.* 1570. *Sect.* 4.

|| See *Fowlis ubi ſupra.*

Anno 1570.

they thought of him at *Rome*, no ſooner could *Thuanus* affirm that it was a very raſh Action, but the *Index Expurgatorius* commands that paſſage to be blotted out; ſo jealous are they of the Honour of this grand Traitor.

Surii Comment. p. 794, 795, 795.

1571. With as great Encomiums do we find the Memory of Dr. *Story* celebrated by the Writers of that Church: This man was one of the moſt violent Perſecutours in Queen *Mary*'s days, for which cruelties being queſtioned in Parliament in the beginning of Queen *Elizabeth*'s Reign, he anſwered, that he knew no Fault he was guilty of, but only that he buſied himſelf in cutting off the Branches, while he neglected to pull up the Root it ſelf; which if he had done, Hereſie had not got up again: For this being impriſoned, he found means to eſcape into *Flanders*; but being apprehended and brought into *England* this year, he rejoiced that he ſhould ſuffer Martyrdom: Upon his Tryall he declined the Juriſdiction of the Court, affirming that he was a Subject to the King of *Spain*, and acknowledged no lawfull Judge in *England*; for which he gave this Reaſon, That ſeeing the Pope had declared the Queen deprived of her Right, he durſt not acknowledge her Authority, leſt he ſhould fall under the Cenſures of that Bull: And at the moment of his Execution, being asked by an Earl whether the Queen was his Sovereign, he replied, She was not; yet is he reckoned among the Martyrs for the Romiſh Faith.

Fowlis's Hiſt. p. 358.

1572. The next Year was that bloudy Maſſacre of *Paris*, though contrived two years before, wherein (it being carried over all *France*) above 100000 Proteſtants were butchered in cold bloud; the Duke of *Guiſe* and his Party did all they could to have

Anno 1572. have the King of *Navarre*, and Prince of *Conde*, ſlaughtered with the reſt; but they being preſerved by the King, the chief Deſign of the Papalins in that bloudy Action was prevented.

1576. But four years after was that deſperate Confederacy entred into by that Duke and his Adherents in *France*, which they and the Pope afterwards termed the Holy League, which had all the parts of a moſt deſperate Rebellion; and continued for ſo many years, to the Deſtruction of one Prince, and infinite vexation of another: It was firſt begun at * *Peronne*, and afterwards formed into a more † ſtrict Union, by which, under a ſhew of maintaining the King, they took from him all his Authority, to confer it upon the Head of their Conſpiracy: Nay, the zeal for this rebellious Aſſociation was ſo great, that they ſubſcribed it with their Bloud; and in order to the proſecution of what they had there promiſed, they ſent *Nicolas David*, an Advocate of the Parliament of *Paris*, to *Rome*; but he being ſlain by the way on his return, Cardinal *de Pellive* afterwards managed their buſineſs with the Pope.

Fowl. Hiſt. p. 371.

* See the Inſtrument of that Confederacy in *Maimbourg*'s Hiſt. of the League. p. 42. *Lond.* 1684. 8vo.

† See the Inſtrument in *Fowlis*, p. 372, 373, 374.

But among the Memoirs of that Advocate there was found an Account of the Tranſaction between the Pope and the Duke of *Guiſe*, wherein the Deſign laid down is to pull down the Houſe of *Valois*, then reigning, from the Throne, and ſet up the Duke of *Guiſe*: In this Tranſaction the Liberties of the Gallican Church are called a damnable Errour, nothing elſe but the ſhift of the Waldenſes, Lutheranes, and Calviniſts; and it is affirmed that *France* ſhall never proſper as long as the Crown continues in that line. The whole Platform of the Deſign is there laid down, and the Pope is to advance that Duke to the Crown of *France*, as the Succeſſour of *Charlemagne*; in conſideration whereof the Duke is bound to cauſe the

See the Account of this Tranſaction in the Appendix to the Vindication of the ſincerity of the Prot. Relig.

Anno 1576.

See of *Rome* to be plainly acknowledged by the States of the Kingdom, without Reſtriction, or Modification, aboliſhing the Privileges and Liberties of the Gallican Church. Thus do we find the Pope promoting the moſt rebellious Deſigns, to advance his own uſurped Greatneſs.

1577.

Speed's Chr. p. 1176.

And his Miſſionaries not deſiring a better example than that of their holy Father, in proſecution of his Deſigns *Cuthbert Mayne* came into *England*, diſperſing Libells to maintain the Pope's Authority over the Queen; and he confeſſed under his own Hand, that he brought with him ſeveral holy grains to diſtribute among the Catholicks, which they ſhould keep as ſo many Preſervatives, by the producing of which they ſhould be ſafe, when the Proteſtants were to be deſtroyed. In the ſame buſineſs ſeveral * others were employed, and one *Hemford* ſent over with a Diſpenſation of the Pope's Bull, whereby the Romaniſts had liberty to yield outward Obedience till an opportunity offered itſelf for the execution of that depoſing Sentence. And one *Haydock* was employed to prepare things againſt ſuch a time, and to note the fitteſt places for landing an Army, as himſelf wrote to *Allen* the Jeſuite. Beſides theſe one *Paine*, a Prieſt, and fifty others, were furniſhed at the Pope's Charge, who undertook to kill the Queen as ſhe went to take the Air. And yet theſe are the men whom † *Sanders*, in his Letter to the aforenamed Jeſuite, terms choſen Veſſels.

* *Nelſon*, *Hance*, *Lacies*, *Briant*, &c.

† See his Letter in *Speed*, *ib.*

But our Countrey was not the onely Nation afflicted with theſe Plots and traiterous Contrivances; for about the ſame time was || *Sebaſtian*, King of *Portugal*, betrayed by the Jeſuits to the loſs both of his Life and Kingdom, which they had before engaged to transfer to the Spaniſh King, in which they were as good as their word; (though near fifty

|| Hiſt. Jeſuit. p. 244, 245.

years

Anno 1577. years ſince it is returned to the Obedience of its lawfull Heir;) durnig which War, attempting to deliver one of the Iſles of the *Azores* to the Spaniards, they were diſcoved, and treated as their Wickedneſs deſerved; but of this more hereafter.

1578. 1579. The Pope's Deſigns upon the Queen's Life being by the good Providence of God fruſtrated, the holy Father, *Gregory* the 13th. carried on the projects of his Predeceſſour, (who had willingly lent an Ear to the advice of *Thomas Stukely*, an Engliſh Fugitive,) and in hopes of getting the Kingdom of *Ireland* for his own Son, the Marqueſs of *Vineola*, (where we find, though Popes do not marry, yet they can get Children,) created *Stukely* Marqueſs of *Leinſter*, adding ſeveral other Titles, and aſſiſting him with Forces and a plenary Indulgence, diſpatcht him away for *Ireland*; but by the way being perſuaded by the King of *Portugal* to join with him againſt the Moors, he was ſlain in the Battel together with that King.

Anat of Popiſh Tyr. in the Ep. Dedic, *Lond.* 1603 4to.

Fowlis's Hiſt. p. 303, 304.

But though *Ireland* was delivered from this Danger, yet ſoon after † *James Fitz-Morice*, who was pardoned in the Year 1569. went over into *France*, where he deſired Aſſiſtance to beat the Engliſh out of *Ireland*, and reduce that Nation to the French Obedience, but King *Henry* the Third then reigning, having ſufficient Employment for his Forces at home; *Fitz-Morice* addreſſed himſelf to the Pope and the King of *Spain*; the former embraced this opportunity, and ſent *Sanders* with him as his *Nuncio*, with a conſecrated Banner; and the latter aſſiſted them with Men and Money; the Pope in the mean while raiſing Souldiers in his Countrey for their Aſſiſtance and Relief.

† *Fowlis ubi ſupra.*

1580. *Fitz-Morice* and *Sanders*, with the Spaniards, landed in *Kerry* in *Ireland*, and committed all manner

Fowl. p. 305.

of

Anno 1580.

of Outrages, in one of which *Fitz-Morice* was killed by the Sons of *William a Burgh*, ſoon after made Baron of *Caſtleconnel*; in his place ſucceeded his Brother *John* E. of *Deſmond*, to whom the Pope ſent an Indulgence, dated *May* 13. 1580. wherein he highly magnifies the Piety of *James*, laments his Death, and exhorts all the Nobility, Clergy, and People of the Land, to follow this *John*, in fighting againſt the Hereticks for the Catholick Cauſe; and to encourage them in that good work, he grants a || Plenary Indulgence and Remiſſion of all their ſins, in the ſame extent as was granted to thoſe who were engaged in the Holy War. And when the Spaniards were required by the Lord *Gray*, then Deputy of *Ireland*, to expreſs their Intention in thus invading her Majeſties Dominions, they returned Anſwer, That they were ſent from the Pope and King of *Spain*, to whom his Holineſs had given *Ireland*; for that *Elizabeth* had juſtly forfeited her Title to the Kingdom by Hereſie, that they would keep what they had got, and get more if they could: But in a ſmall time after they were glad to ſurrender upon Mercy, the Earl of *Deſmond* having been routed before, and *Allen*, the Prieſt, who came with the Legate *Sanders*, ſlain. This ill ſucceſs put a ſtop to the Recruits the Pope was preparing to ſend after them. *Sanders* dyed of hunger in the Woods, and the Earl of *Deſmond* was ſlain two years after by a common Soldier.

See the Bull at large in *Fowlis*, p. 306.

|| *Eandem plenariam Peccatorum veſtrorum indulgentiam & Remiſſionem, quam adverſus Turcas, pro recuperanda terra Sancta bellantes conſequuntur, tribuimus, &c.*

And to encourage theſe Rebels, and to excite to more ſuch Attempts, this Pope *Gregory* the Thirteenth, the ſame year, renewed the Bull of *Pius Quintus* againſt the Queen: There were five hundred Copies of it printed at *Rome*, and the Bull it ſelf diſperſed over all *Italy*, *Spain*, and part of *Germany*, as is atteſted by one who was then in the

Engliſh

Anno 1580. Engliſh College at *Rome* *; who likewiſe aſſures us, that one of their Readers in Divinity, before above two hundred Scholars, affirmed, That it was lawfull for any man of Worſhip in *England* to give Authority to the vileſt wretch that is, to endeavour the Queen's death; but that this Pope did excommunicate the Queen we find in our excellent † Analiſt, and is acknowledged by the * Romiſh Prieſts in their || *Important Conſiderations*, printed the laſt year of that Queen's Reign.

* *John Nickols* in his Declaration of his Recantation, *apud Fowlis*, p. 336. and *Reniger de Pii Quinti*, and *Greg.* 13. *Furoribus*, c. 8. *Lon.* 1582. 8vo.

† *Cambd. Eliz. l.* 3. *ad an.* 1588.

* Important Conſiderations, p. 62.

|| See them reprinted in the Collect. of Trea. concerning the Penal Laws, *Lond.* 1675. this paſſage is p. 76.

But though he pronounced that terrible Sentence againſt her, yet (as is obſerved by* one who had been a great ſtickler for the Romiſh Church,) he dealt a great deal more ſubtilly, and more dangerouſly than his Predeceſſour; for finding the danger the Romaniſts were daily expoſed to, by their endeavouring the Deſtruction of the Queen, whom they durſt not obey, or ceaſe to hurt, for fear of the Curſes denounced in the Bull; he qualified it in ſuch a manner, that the Jeſuite *Hart* (as the Lord *Burleigh* tells us) acknowledg'd, † "The Bull of *Pius* "*Quintus*, for ſo much as it is againſt the Queen, is "holden by the Engliſh Catholicks for a lawfull Sen-"tence, and a ſufficient Diſcharge of her Subjects Fi-"delity, and ſo remains in force; but in ſome points "touching the Subject, it is altered by the preſent "Pope: For where in that Bull all her Subjects are "commanded not to obey her, and ſhe being excom-"municated and depoſed, all that do obey her are "likewiſe accurſed, which point is perilous to the "Catholicks; for if they obey her, they are in the "Pope's Curſe, and if they diſobey her, they are in "the Queen's Danger: Therefore the preſent Pope,

* *Anth. Tyrrell* in his Recantation, p. 29.

† They are his own words, ſee Execution of Juſtice, &c. p. 16.

Anno 1580.

“to relieve them, hath altered that part of the Bull, “and diſpenſed with them to obey and ſerve her, “without peril of Excommunication: which diſpen-“ſation is to endure but till it pleaſe the Pope other-“wiſe to determine.

Here we have a plain Confeſſion of that learned Gentleman, (who is by them termed a * *Noble Champion of Chriſt, and Holy Prieſt, one that had taken deep root in the Foundations of the Faith, and of ſound Learning,*) that the Loyalty of the Romaniſts depends upon the Will of man, (except they will affirm their Pope to be more than man;) which is a point they have been put in mind of from *Rome* itſelf, ſince His Majeſties Reſtauration, as we ſhall obſerve anon.

* See *Reynolds* Confer. with *Hart*, Pref. to the Engl. Seminaries, p. 2. *Lond.* 1609. 4to.

This Qualification of the Bull was granted to *Parſons* and *Campion*, two Jeſuites, upon their coming into *England*, when among other things they deſired of the Pope, That the Bull ſhould always oblige *Elizabeth*, and the Hereticks, but by no means the Romaniſts, as Affairs now ſtand, but hereafter, when the publick Execution of the Bull may be had or made.

Petatur à ſummo Domino noſtro, explicatio Bullæ quam Catholici cupiunt intelligi hoc modo, ut obliget ſemper illam & Hereticos, Catholicos verò nullo modo obliget, rebus ſic ſtantibus, ſed tam demum quando publica ejuſdem Bullæ Executio fieri poterit. Execut. for Trea. p. 15, 16.

Furniſhed with this and other Faculties, thoſe two Gentlemen ‖ repaired into *England*, ſetting themſelves to contrive a way how to ſet Her Majeſties Crown upon another head: * at firſt they came in the Habits of Soldiers, afterward they went about in the Garb of Gentlemen, and in the North they altered their Habits into the Veſtments of our Miniſters, preaching there, and being ſecretly entertained by the Popiſh Gentry and Nobility, courageouſly executed their Commiſſion; in diſcharge of

‖ *Important Conſiderations*, p. 62, 63.

* *Hunting of the Romiſh Fox*, p. 137, 138. *out of* Cecil's *Memoirs*.

Anno 1580.

of which *Parſons* exhorted the Roman Catholicks of thoſe parts to deprive Her Majeſty of the Crown; and the way being thus broken, many flocked after them for the ſame purpoſe.

At this time † Mr. *Sherwin* being apprehended, and asked whether the Queen were his lawfull Sovereign, notwithſtanding any Sentence of the Pope's, he deſired no ſuch queſtions might be demanded of him, and would give no other Anſwer: But the Pope well knowing that this Generation of ſturdy blades would in time be all gone, for the breeding up of more to ſucceed them, aſſiſted *Allen* in ſetting up the Seminary at *Doway* for Engliſh Romaniſts, allowing an annual Penſion for their maintenance, purpoſely for to plot and contrive ways to expulſe the Queen, and demoliſh the Church of *England*, in obedience to the Pope's Bulls, † for which end every Scholar among them, at his Education, took this Oath:

† Import. Con. p. 66. & *Fowl.* Hiſt. p. 54.

† Hunting of the Rom. Fox, p. 129, 130, 131, 132. out of *Cecil*'s Memoirs.

I A.B. *do acknowledg the Eccleſiaſtical and Political Power of His Holineſs, and the Mother Church of* Rome, *as the chief Head and Matron, above all pretended Churches throughout the whole Earth; and that my Zeal ſhall be for Saint* Peter *and his Succeſſors, as the Founder of the True and Ancient Catholick Faith, againſt all Heretical Kings, Princes, States, or Powers, repugnant unto the ſame. And although I may pretend, in caſe of Perſecution or otherwiſe, to be Heretically diſpoſed, yet in Soul and Conſcience I ſhall help, aid, and ſuccour the Mother Church of* Rome, *as the True, Ancient, Apoſtolical Church. I farther do declare not to act or contrive any manner of thing prejudicial unto her or her ſacred Orders, Doctrines, Tenents, or Commands, without the leave of her ſupreme Power, or the Authority under her appointed, or* *to be appointed; and when ſo permitted, then to act or further her Intereſt more than my own earthly Gain and Pleaſure, as ſhe and her Head, His Holineſs and his Succeſſours, have, or ought to have, the Supremacy over all Kings, Princes, Eſtates, or Powers whatſoever, either to deprive them of their Crowns, Sceptres, Powers, Privileges, Realms, Countreys or Governments, or to ſet up others in lieu thereof, they diſſenting from the Mother Church, and her Commands, &c.* Anno 1580.

1581. Thus by all imaginable ways did this Pope provide for the Death or Depoſition of that Virgin Queen; in order to which he had ſo poſſeſs'd the Miſſionaries with his power to dethrone Princes, that it was offer'd to be prov'd to the World, "That "the Prieſts which were apprehended and executed "for Treaſon, * always reſtrained their confeſſion of "Allegiance only to the permiſſive form of the Pope's "Toleration; as for Example: if they were asked "whether they did acknowledge themſelves to be "the Queen's Subjects, and would obey her, they "would ſay Yes, for ſo they had leave for a time to "doe; but being asked if they would ſo acknowledg "and obey her any longer than the Pope would ſo "permit them, or notwithſtanding ſuch Commandment as the Pope would or might give to the contrary, then they either refuſed to obey, or denied "to anſwer, or ſaid they could not anſwer to thoſe "Queſtions without danger: And at their very Arraignment, when they laboured to leave in the "minds of the People and ſtanders by, an opinion "that they were to dye, not for Treaſon, but for "matter of Faith and Doctrine, they cried out that "they were true Subjects, and did and would obey "Her Majeſty. Immediately to prove whether that "ſpeech

* Declaration of the favourable Dealings of Her Majeſt. Commiſſioners, p. 4. 1583. 4to.

Anno 1581.

“ ſpeech extended to a perpetuity of their Obedience, “or ſo long time as the Pope ſo permitted, they were “openly in the place of Judgment asked by the Q’s “learned Counſel, whether they would ſo obey, “and be true Subjects, if the Pope commanded the “contrary; they plainly diſcloſed themſelves in An-“ ſwer, ſaying by the mouth of *Campion*, *This place* “(meaning the Court of Her Majeſties Bench) *hath* “ *no Power to enquire or judge of the Holy Fathers Au-*“ *thority*; and other Anſwer they would not make.

The very ſame Account, with ſome other particulars, is given us by the † Secular Prieſts themſelves, of the Behaviour of Mr. *Campion*, and the reſt; ſome of whom being asked which part they would take, if the Pope, or any other by his appointment, ſhould invade the Realm, or which part ought a good Subject to take, anſwered, when that caſe happened, they would then conſider what they had beſt doe; others, that they were not yet reſolved what to doe; and others poſitively, that if ſuch a Deprivation, or Invaſion ſhould be made for any Matter of Faith, they were then bound to take part with the Pope.

† Important Conſid. p. 63.

Nay, ſo zealous was Mr. *Campion* in defence of that rebellious Doctrine, that being viſited in Priſon by ſome Gentlemen of * *Oxford*, one of them asked him whether he thought the Queen lawfull Heir or no; to this he made no Anſwer; but when the queſtion was put, whether if the Pope invaded the Land, he would take part with him or the Queen, he openly replied, he would join with the Pope, and very earneſtly demanded Pen, Ink, and Paper, with which he ſigned his Reſolution; which Principle he was ſo rooted in, that he affirmed in the Tower to ſeveral * Perſons of Quality, who demanded whether he did acknowledge the Queen to be

* *Hunting of the Romiſh Fox*, p. 146, 147.

* *Fowlis*, p. 54.

be a lawfull Queen, or did believe her deprived of her Right, that this Queſtion depends much on the Fact of Pope *Pius* the Fifth, whereof he is no Judge, and therefore refuſed to anſwer farther. Anno 1581.

1582. The ſame loyal Doctrines were vented by ſeveral other Prieſts the enſuing year, who affirmed under their Hands to the Commiſſioners who examined them, That the Pope had power to depoſe Princes, and that Her Majeſty was not be obeyed againſt His Holineſs's Bull, who hath Authority to diſcharge Subjects of their Allegiance; which all of them, *viz. Kerby*, *Cottom*, *Richardſon*, *Ford*, *Shert*, *Johnſon*, *Hart*, and *Filbee*, agreed in, two of them only ſheltring themſelves with this General Aſſertion, That they held as the Catholick Church held. *Johnſon* particulary affirming, That if the Pope invaded her Majeſty upon a civil Account, he would take part with Her, but if upon a Matter of Faith, it was his Duty to aſſiſt the Pope.

Fowlis, p. 55, 56, 57, 58.

In which diligence to poiſon the Members of their Church, theſe zealous Prieſts did but follow the Example of their Holy Father, who this very year, (as Mr *Gage*, Agent for the Spaniſh Match at *Rome*, informs us, out of the Records of the Dominican Convent there,) laid out one hundred fifty two thouſand pounds, and ſome odd money, for maintaining his Deſigns here; of which Sixty thouſand was allotted to foment Diſturbances in *Scotland* and *Ireland*; ſo very deſirous was the Pope to regain his uſurped Power over theſe Nations.

Hunting of the Romiſh Fox, p. 184.

And it was not long before the end of all that Labour and Charge was found to be the Murther of that excellent Princeſs, which one † *Sommerville* of *Elſtow* in *Warwickſhire* undertook to effect, at the inſtigation of *Hall*, a Prieſt, who finding this deſperate young man to waver, and that his Reſolution

† *Speed's* Chr. p. 1175.

Execut. for Trea p. 27.

Anno 1583.

Anat. Popiſh Tyr. p. 84.

tion was much ſhaken with the horridneſs and danger of the attempt, adviſed him to proceed, promiſing his prayers for good ſucceſs; but the deſign being diſcovered, *Sommerville* ſtrangled himſelf, after condemnation.

Speed's Chron. p 1176, 1177.

Foxes & Firebrands, part. 2. p. 59.

But this was not the only Plot which the Enemies of *England* had laid for its deſtruction; for *Throgmorton*, * one of *Sommerville*'s accomplices, was the ſame year diſcovered, having been employed to ſound the Havens, and procure a liſt of ſuch Gentlemen in the ſeveral Counties as were diſpoſed to joyn the Spaniſh Forces, who were to land under the conduct of the Duke of *Guiſe*; all which was confeſſed by *Throgmorton*, before his death.

Fowlis's Hiſt. p. 307.

Thus we find how vaſt ſumms were expended by the Pope; which had the ſame influence in *Ireland*, where *Deſmond* continued ſo deſperately in rebellion, that he ſwore he would rather forſake God than forſake his Men; but neither the Pope's bleſſing nor purſe could protect him from that deſerved death which after long wandring in a miſerable condition he ſuffered the latter end of this year.

Anat of Popiſh Tyranny, p. 97.

But though the Pope could not preſerve his rebellious inſtruments from the juſt puniſhment of their Treaſons, yet he would (for the encouragement of others) doe honour to their memories: thus the Rector of the Engliſh College of Jeſuits at *Rome*, in preſence of all the Students, ſung a Collect of Martyrs in honour of *Campion*, of whoſe Treaſons we gave an account before; and his relicks, with *Sherwin*'s and others executed for Treaſon, were kept and worſhipped by our Engliſh Papiſts.

1584. And becauſe thoſe poſitions which were found ſo uſefull for the propagating Sedition, might (if truſted only to the Miſſionaries to inſtill them into the People by their Sermons and Diſcourſes) be in time forgotten, and neither believed nor obeyed; the Romiſh Factors conſidering that *Litera ſcripta manet*, to provide againſt the ill conſequences which the fearfulneſs of the Prieſts, or diligence of the State might produce, by hindring the preaching of the former, cauſed *Gregory Martin*'s Treatiſe of Schiſm to be reprinted this year, in which he exhorted the Ladies of the Court to deal with the Queen as *Judith* did with *Holofernes*; for the Printing of which, *Carter*, the Romiſh Printer, was executed, and is reckoned among their Martyrs.

Fowlis Hiſt. p. 338.

At the ſame time there was one *Harper* in *Norwich*, (a great Friend of *Throgmorton*'s, who was executed the year before,) who though pretending to be a zealous Puritan, preaching with great diligence and fervour, kept a conſtant correſpondence with that Traitor, among whoſe Papers was found a Letter, in which he deſired *Throgmorton* to let him know how their Friends in *Spain* and *London* did correſpond, and whether that King continued in his purpoſe, that the Engagers might be ſatisfied, and have notice; upon this Diſcovery a Purſuivant was ſent to apprehend him, but he eſcaped juſt as the Officer arrived at *Norwich*.

* *Foxes and Firebrands.* part. 2. p. 59, 60.

And now was diſcovered a Deſign, in which the Pope was particularly engag'd, if we may believe *Parrie*'s own Confeſſion, who in his Travels falling into acquaintance with *Palmio*, a Jeſuite, told him that he had a great deſire to doe ſomething for the Romiſh Cauſe in *England*, by whom he was encouraged, his Zeal commended, and the Lawfulneſs of Aſſaſſinating Her Majeſty was maintained; but being ſomewhat diſſatisfied, the Jeſuite recommended him to *Campeggio*, his Holineſs's *Nuncio* at *Venice*; by this means he wrote to Pope *Gregory*, informing him of his Deſign, and deſiring a Paſſport

Fowlis's Hiſt. p. 338.

Anno 1584.

port, that he might confer of it with his Holineſs at *Rome*; in the mean while he went to *Paris*, where he was animated by *Thomas Morgan*, who ſollicited the Queen of *Scots* Affairs, when receiving ſuch a Paſſport as he deſired, he reſolved to kill the Queen, if it were warranted by ſome learned Divines, and he could procure a full Pardon for it from the Pope.

Idem. p. 339.

That the firſt might not be wanting, *Cedretto*, a noted Jeſuit, and Provincial of *Guyenne*, approv'd his Reſolution, and *Ragazzani*, the *Nuncio*, recommended him to the Pope, promiſing that his Prayers ſhould not be wanting for the ſucceſs of the Attempt: with which encouragement he came to *London*, where he received a Letter from Cardinal *Como*, wherein the Cardinal informs him, That His Holineſs did exhort him to perſevere, and bring that to effect which he had promiſed; and that he might be the better aſſiſted by that good Spirit which moved him thereto, His Holineſs granted him his Bleſſing, a plenary Indulgence and Remiſſion of all his ſins, aſſuring him that he ſhould merit highly by the Action, which he terms holy and honourable; to which the Cardinal added his Prayers and Wiſhes for its ſucceſs.

See the Letter in *Fowlis*, p. 339, and *Speed* 1178, 1179.

This he confeſſed confirmed his Reſolution to kill his Sovereign, and made it clear to his Conſcience, that it was lawfull and meritorious; which redounding ſo highly to the Diſhonour of that bloudy Church, the whole Relation is by the *Index Expurgatorius* commanded to be left out of *Thuanus*'s Hiſtory: And well they might; for as it ſhewed the Pope's Inclination to Bloud and Treaſon, ſo it was one of the greateſt inſtances of Ingratitude imaginable, *Parry* owing his life to the Mercy of this Princeſs, who had four years before, pardoned him,

Idem. p. 340.

Idem. p 338.

E when

when he was tried and condemned for Burglary.

But though the Divine Goodneſs was ſo conſpicuous in the many wonderfull preſervations of that great Queen, yet it pleaſed the all-wiſe Providence to permit the deviliſh Deſigns of the Jeſuites to be attended with ſucceſs in *Holland*, where the renowned Prince, *William* of *Naſſaw*, was this year murthered by * *Balthaſar Gerard*, a Burgundian, who confeſſed that a Jeſuite, Regent of the College of *Trers*, told him, that he had conferred with three of his Brethren, who took the Deſign to be from God, aſſuring him, that if he dyed in that quarrel, he ſhould be enrolled in the Kalendar of Martyrs.

Hiſtor. Jeſuit. p. 356. *Speed's* Chr. p. 1193. Jeſ.Cat. p 134, 135.

This Method of ſatisfying their Conſciences with their Confeſſour's Authority, was ſo generally taken by the zealous Aſſaſſins of thoſe times, that the Leaguers in *France* kept ſeveral Prieſts in pay, who daily preached and aſſerted, That Princes ought to be depoſed who do not ſufficiently perform their Duty; and a Bachelour in Divinity of the *Sorbonne* maintained in a publick Diſputation, That it was lawfull for any private man to depoſe or kill any Prince, who is a wicked man, or an Heretick: which opinion had ſo entirely poſſeſt the * Cardinal of *Bourbon*, that becauſe the King of *Navarre* was an Heretick, he had the Confidence to tell King *Henry* the Third, that if his Majeſty ſhould dye, the Crown would belong to him, and he was reſolved not to loſe his Right: But becauſe theſe Doctrines without force to practiſe them would prove but empty ſpeculations, the Duke of *Guiſe* had the latter end of this year a Conference with the King of *Spain*'s Commiſſioners, whereby he aſſociated himſelf with the Spaniards againſt his Sovereign, obliging his party to maintain War againſt the King as long as the King of *Spain* pleaſed.

Fowl. Hiſt. p. 377.

* *Id.* p. 376.

Id. p. 378.

Anno 1585.

To promote which Deſign, Cardinal *Pellevee* ſollicited the Pope for his approbation of it; and when the Duke of *Nevers*, declared his Reſolutions to have nothing to doe with them, unleſs he had the Opinion both of Eminent Divines, and the Pope too, in favour of the Undertaking; his Confeſſour, and Monſieur *Faber*, told him, that he ought to take up Arms with the Leaguers, by which he would be ſo far from ſinning, that he would merit highly, and perform an Action very acceptable to God; and the aforeſaid Cardinal, with other Divines, aſſured him that the Pope approved of it, declaring it lawfull to fight againſt Hereticks, and ſuch as favour or adhere to them, though it were the King himſelf; he indeed adviſed them not to attempt his Life, but to ſeize his Perſon, and force him to promote their Ends; In obedience to which the Cardinal of *Bourbon* publiſhed a Declaration, dated *March* 31. 1585. juſtifying his Arms, but profeſſing great Reſpect to the Royal Perſon.

Fowl. Hiſt. p. 379.
Id. p. 380.
Id. p. 381.

This Pope dying, his Succeſſour, *Sixtus* the Fifth, was more open in avowing the Leaguers Cauſe, and therefore publiſhed his Bull againſt the King of *Navarre*, declaring him an Heretick, depriving him and his Poſterity of all their Rights, abſolving his Subjects from their Allegiance, and excommunicating all ſuch as ſhould obey him.

Sep. 9. 1585.

While this Pope was making Tryall of his Thunderbolts in *France*, he had his Agents privily endeavouring to execute the Commands of his Predeceſſour in this Nation, for which *Henry Piercy*, Earl of *Northumberland*, being apprehended, ſhot himſelf through the heart during his Impriſonment; he had been pardoned for a former Rebellion, and being found a proſecutour of *Throgmorton*'s Deſign, became this year his own Executioner.

Speed's Chron. p. 1180.
Anat. of Pop. Tyr. Epiſt. Dedicat.

Anno 1586.

Cambd. Annal. *ad an.* 1586.

Fowlis's Hiſt. p. 343, 344.

**Speed*'s Chronicle. p. 1180.

Anat. of Pop. Tyr. p. 85.

* *Speed*'s Chr. p. 1181.

‖ *Fowlis*'s Hiſt. p. 344.

But a more formidable, becauſe more threacherous and ſecret, Deſign was managed by ſome Engliſh Seminaries at *Rhemes*, who thought it meritorious to deſtroy the Queen; where one *Savage* was ſo wrought upon by the Perſuaſions of Dr. *Giſford*, the Rectour, and two other Prieſts, that he vowed to murther her; to whom *Ballard*, another Prieſt, joining, treated with *Mendoza*, the Spaniſh Embaſſadour in *France*, about an Invaſion; after which he drew in Mr. *Babington*, a rich and well accompliſh'd Gentleman, who deſired that five more might be joined to *Savage*, to make ſure work. * *Babington* affirmed, that ſeveral Counties in *England* were ready; and being aſſured of Aſſiſtance from *Spain*, they reſolved that the Uſurper (ſo they termed the Queen) ſhould be ſent to the other World, aſſoon as the Invaders landed; * but *Ballard* being taken, *Babington* reſolved to effect her death immediately, though Divine Providence prevented it by his apprehenſion, who, with the reſt of his Companions, freely confeſſed the Fact, for which ‖ ſixteen of them ſuffered death.

Fowl. Hiſt. p. 346, 347.

Yet did not this deter Mr. *William Stafford*, at the Sollicitation of the French Ambaſſadour, from engaging in an Enterpriſe of the ſame horrid nature; which though he refuſed to act himſelf, yet he directed them to one *Moody*, who willingly embraced the motion upon Promiſe of Preferment from the Duke of *Guiſe*; but while he was contriving a way to effect it, *Stafford* diſcovered all, and juſtified it to the Ambaſſadour's Face, who at firſt denied any knowledge of it.

Id. p. 387, 388.

With the ſame diligence were the Romaniſts in *France* driving on their treaſonable Deſigns; for at a Council, held by the chief Conſpiratours at the Jeſuites College near St. *Pauls* in *Paris*, they reſolved

to

Anno 1586. to ſurpriſe *Boloign*, there to receive the Spaniards who ſhould land to their Aſſiſtance: A Plot was laid to ſecure the King, as he returned from hunting, and another to ſeize the *Baſtile*, aſſault the *Louvre*, and put the King into a Convent; during which Action their word was to be, *Let the Maſs flouriſh*; and the King of *Navarre* was to be cut off by the Spaniards; but theſe Deſigns being diſcovered, as alſo another Plot to ſeize the King in the Abby of St. *Germains*, their hopes were diſappointed; in which Conſpiracies Cardinal *Pellevee*, a French man, then at *Rome*, was ſo deeply concerned, that the King ordered his Revenues to be ſeized and diſtributed to the Poor.

1578. But His Majeſty going from *Paris*, they propoſed the ſeizing of the City in his abſence, the Duke of *Guiſe* deſigning to ſecure the King in the Countrey; and for the exciting thoſe rebellious Spirits to ſome Action, the Preachers at *Paris* generally vented nothing but Sedition, affirming that the King was a Tyrant, and an enemy to the Church and People; and when the King ſent to apprehend one of theſe furious Leaguers, he retired into the houſe of one *Hatte*, a Notary, where *Buſſy*, and his men, fought in his defence againſt the King's Officers, headed by the Lieutenant Civil: And the *Sorbonne* Doctours made a Decree, That Princes might be depoſed from their Government, if they did not what became them, as the charge taken away from a negligent Guardian. And that there might want no Encouragement, the Pope preſented the Duke of *Guiſe*, the Head of the Rebels, with a rich Sword, thereby declaring his approbation of his Proceedings.

Fowlis, p. 388.

Id. p. 389.

The

Anno 1587. The ſame year * Sir *William Stanley* being made Governour of *Deventer*, and *Rowland York* of *Zutphen*, for the Queen, they betrayed both theſe places to the Spaniard, upon which the former beginning to ſink in his Reputation, leſt the ſenſe of his Treaſons ſhould put him upon thoughts of returning to his Loyalty, || Dr. *Allan*, afterwards Cardinal, wrote to him and his traiterous Accomplices, telling them that the Queen being depoſed by the Pope, could make no juſt War, and all her Subjects were bound not to ſerve or obey her in any thing: And in another of his Books he affirms, That God had not ſufficiently provided for our Salvation, or the Preſervation of his Church, if there were no way to reſtrain or deprive Apoſtate Kings: *Therefore* (ſaith he) *let no man marvel, that in caſe of Hereſie the Sovereign loſeth his Superiority and Right over his People and Kingdom.*

* *Speed's* Chr. p. 1195. Anat. Popiſh Tyr. p. 85.

|| *Fowl.* p. 62.

Coll. of Trea. Conc. the Penal Laws, p. 71, 72. Def. of Eng. Cath. p. 114, 115. cited by *Fowl.* p. 62.

1588. And now we are come to the Year Eighty eight, wherein as the Conſpirators acted more publickly, having prepared all things ready for their deſigned Subverſion of the Government, and being aided by that Armado of the Spaniards, which they vainly thought invincible; ſo the Divine Providence as openly declared againſt them, notwithſtanding their Navy was bleſſed by the famous Nun of *Lisbon*, and the Aſſiſtance given by the fiery Pope, who publiſhed his *Cruſado* as againſt the Turks, and promiſed to contribute a Million of Gold; to which he added the Apoſtolical Benediction, covenanting that the Crown of *England* ſhould be held as feudatary to the See of *Rome*; and for encouragement to thoſe who ſhould aſſiſt his Cauſe, he || gave plenary Indulgences to them all; neither did he ſtop here, but having provided for the Invaders, by ſecuring them of Money and Heaven, he thundred out his

|| *Fowl.* p. 350.

Speed's Chr. d. 1199.

|| *Fowl.* p. 350.

* Bull

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* Bull againſt the Queen, whereby he deprived her again of her Dominions, confirming the Cenſures of Pope *Pius*, and *Gregory*, his Predeceſſours; commanding all, under penalty of God's Wrath, to render her no obedience, or aſſiſtance, and enjoining them to aid the Spaniards againſt her; concluding all with declaring it both lawfull and commendable to lay hands on her, and granting a full Pardon to all Undertakers. To ſecond which Bull Cardinal *Allen* (advanced to that Dignity the year before) publiſhed a Book at *Antwerp*, wherein he enlarges upon the Bull, and tells the World, that it was at the vehement deſire of ſome Engliſh men, that the Pope engaged the Spaniard, and appeared in the Cauſe himſelf. This Book is ſaid to be written by one *Parſons*, though it was owned by the Cardinal; and therein it is affirmed, * That the Roman Catholicks in *England* were deſtitute of Courage, and erroneous in Conſcience, or elſe they had never ſuffered Her Majeſty to reign ſo long over them.

The way thus prepared, the Spaniſh Armado put to Sea, while the Prince of *Parma* was preparing a great Army in *Flanders*, where the || Earl of *Weſtmorland*, and the Lord *Pagit*, and Sir *William Stanley*, lay with ſeven hundred Engliſh, ready to be tranſported; and the hopes of the Romaniſts came nothing ſhort of what was to be expected in men elevated by ſuch great Preparations; inſomuch that the * Jeſuites at *Rome* had appropriated ſeveral Palaces in *London* to themſelves, and were ſo ſure of Succeſs, that they would have had *Te Deum* ſung in the College Church for joy, upon the news of the Spaniards being arrived in the narrow Seas; and the ſecular Prieſts acknowledge the like Diſpoſition in the Party here † *We had (ſome of us great-*

* *Speed*'s Chr. p. 1197.
Fowlis, p. 350, 351.
Id. p. 350. *Speed*'s Chron. p. 1197.
Import. Conſid. p. 73.
* *Id.* p. 75.
|| *Fowlis*, p. 351. *Speed*, p. 1199.
* *Fowlis* Hiſt. p. 352.
† Important Conſid. p. 63.

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ly approved the ſaid Rebellion, many of our Affections were knit to the Spaniard.---- In all theſe Plots none were more forward than many of us that were Prieſts.

*Fowl. p. 353.

With the ſame zeal towards the Action were the foreign Clergy actuated, among whom *Johannes Oſorius*, the Jeſuite, preached two Sermons in Defence of the Attempt, and in Commendation of the Spaniards for thus fighting againſt Hereticks; in one of which his Confidence of the Succeſs tranſported him ſo far as to give Thanks for the Victory; but he and his Party truſted too much in the Arme of Fleſh, they thought themſelves ſo powerfull, that they forgot one that was above them, who made that terrible Fleet the ſcorn of the world, and ſo protected the juſt Cauſe of the Queen, and aſſiſted her Navy, that moſt of that Armado periſhed in the Sea, or were taken, or burnt; ſo vain a thing it is to forget and fight againſt the Almighty, who bleſſed where the Pope curſed, and turned the Harangues of the Thankſgiving-Jeſuite into three Sermons of Humiliation, for ſo great a Diſappointment of the Papal Deſigns, and the entire Deſtruction of its ſtrongeſt Forces.

Fowlis's Hiſt. p. 287, 288.

In the beginning of the year ſeveral Miſſionaries were ſent into *Scotland*, to get the Aſſiſtance of the Papiſts there: The Lord *Maxwell* actually took the Field with a ſmall Party, who were defeated: The Lord *Bothwell* ſecretly liſted Soldiers; and Collonel *Sempill* arriving at *Leith*, in order to the Deſign, was ſeized, but ſoon reſcued by the Earl of *Huntley*.

Fowlis's Hiſt. p. 353.

|| *Id.* p. 288.

Yet could not theſe wonderfull Diſappointments work any remorſe in the Papiſts, who ſtill laboured, by means of the Jeſuite * *Holt*, and others, to perſuade the King of *Spain* to another Invaſion; which || *Parma* comforted the Romaniſts in *Scotland* with

Anno 1588. with promiſes of effecting, and ſent them ten thouſand Crowns to prepare matters againſt the next Spring.

As buſie were the Leaguers in *France*, proſecuting their intended Rebellion with all diligence, *the Duke of *Guiſe* and his Council reſolved to put * *Fowl.* p.389. the King in a Monaſtery; in order to which, when he went his uſual Proceſſions in the time of Lent, they deſigned to ſeize him; but being prevented by a Diſcovery, another Reſolution was agreed on, to *Id.* p. 391. ſecure his Perſon at his return from *Bois de Vincennes*, ſlenderly accompanied; but failing in this alſo, the Duke of *Guiſe* came to *Paris*, contrary to the King's expreſs Order, where he was received with great joy, and ſoon after, his Party being numbred, and found conſiderable, he openly rebelled, barricadoing the Streets, and forcing the King *Id.* p. 392,393, 394. to flie, who made his Eſcape with very few Attendants: Soon after the King of *Spain* ſent ſix hundred thouſand Crowns to the Rebels, and the Pope by ſolemn Letters applauded the Duke's Zeal, compared him to the Maccabean Heroes, and exhorted him to go on as he had begun; but here the inſignificancy of the Pope's Bleſſing again appeared, the Duke of *Guiſe* being ſoon after ſlain at *Blois*, and ſo receiving the juſt Reward of his continued Rebellions.

Thus were the Deſigns of wicked men, who proſtituted the holy Name of Religion to ſerve their Luſts, baffled and defeated, both in their Attempts againſt the incomparable Queen *Elizabeth*, and the French King, as alſo in * a Plot againſt the K. of *Navarre*, which by the ſame Divine Providence, was this * *Id.* p.390. year diſcovered.

1589. But the Scotch Papiſts were ſo poſſeſſed with Spaniſh Promiſes, and influenced by their Gold, and

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the perſuaſions of || *Holt*, *Creighton*, and other Jeſuites, that ſeveral Noblemen conſpired to ſeize the King (afterwards King *James* the Firſt of *England*) at his Palace in *Edinburg*, where *Huntley* coming before the others, was upon Suſpicion apprehended, which terrified the reſt; but being ſet at liberty, joined himſelf to the Earl of *Crawford*, and others, in open Rebellion, entred *Aberdeen*, but were ſo terrified by the approach of the Royal Army, that they retreated, were taken, and after Tryall impriſoned.

|| *Fowlis*'s Hiſt. p. 288.

And here I find ſuch an Account of the Converſions made by the Jeſuites in *Scotland*, as fully confirms the Obſervation made before of their Deſign, in their diligent Endeavours to make Proſelytes; For Mr. *Bruce*, the chief Agent for the Spaniards, in his || Letter to the D. of *Parma*, commending the Zeal of the Miſſionaries in *Scotland*, tells him that they had converted the Earls of *Arroll* and *Crawford* who were very deſirous to advance the Catholick Faith, and Spaniſh Intereſt in this Iſland, and reſolved to follow entirely the Directions of the Fathers Jeſuites; whence it appears their main deſign is to enlarge their Empire, for as the ſame Gentleman affirms, † no ſooner any perſon of Quality is converted by them, but they forthwith encline and diſpoſe their affections to the Service of the King of *Spain*, as a thing inſeparably conjoined with the advancement of true Religion in this Countrey; ſo that by the Confeſſion of this great Man, Popery and Treaſon were inſeparable at that time; the Romaniſts being ſo in love with it, that they made their Addreſs † to the broken Fleet of the Spaniards the laſt year, to land what Forces they had, ſeveral great Perſons being ready to receive them. And the two new Noble Converts wrote to the Duke of *Parma*,

Vide Præf.

|| *Id.* p. 291.

† *Ibid.*

† Mr. *Bruce* in the ſame Letter, *ibid.*

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ma, teſtifying their entire devotedneſs to the Spaniſh Intereſt.

Fowlis, p. 294, 295.

Nor was *Scotland* alone thus infected; for in *England* the † Earl of *Arundell* was this year tried, and dyed in the Tower, who rejoiced at the Spaniards coming, prayed for their Succeſs, and exceedingly grieved at their Overthrow: And the Jeſuite *Parſons* prevailed to have a Seminary, wherein to inſtruct Youth in ſuch treaſonable Principles as his own, founded at *Valedolyd*.

† *Speed's* Chronicle. p. 1180. *Fowlis* Hiſt. p. 351. Import. Conſid. p. 76.

But though this Iſland was ſufficiently peſtered this year by the Papal Agents and Factours for Rebellion, yet were we favourably dealt with, in compariſon of the Treaſons and Inſurrections in *France* againſt *Henry* the Third, a Prince of their own Communion, who, after the Death of the Duke of *Guiſe*, was oppoſed by an almoſt univerſal Rebellion, † the Prieſts calling on their Auditours to ſwear to revenge the Duke's Death, and railing with all manner of virulency againſt the King; inſomuch that Father *Linceſtre* affirmed, that if he were at the Altar, and the Euchariſt in his hand, he would not ſcruple in that very place to kill him. The Rebels ſtyl'd him Tyrant, & Heretick; *and to have his Picture, or to call him King, was crime enough to deſerve death; they threw down his Arms and Statues, and practiſed all ſort of Magick, Incantations, and Charms, to haſten his death. || The Pariſians wrote to the Pope, deſiring to be abſolved from their Allegiance, with ſeveral other requeſts of the ſame nature; and in their * Letters to the Cardinals ſtyled their Sovereign, *The late King of* France, and ſent Agents to *Rome*, giving them, among other Inſtructions, Orders to deſire the Pope not to entertain or hear the King's Ambaſſadours, and Meſſages, and to excommunicate all that join with him,

† *Fowlis* Hiſt. p. 397.

* *Id.* p. 40[illegible].

|| *Id.* p. 399. 400. where ſee the Letter.

* *Id.* p. 402, 403, 405.

and having choſen the Duke of *Mayenne* for their General, would have had him take the Title of King, but he refuſed it; yet they broke the King's great Seal, and made a new one.

To theſe the City of *Lyons* joined, affirming that Kings ought to be reſiſted, and they will reſiſt the King in conjunction with the Holy Union, to whom the Pariſians ſent a Letter, exhorting them to defend their Religion, *&c.* againſt that prodigal, perjured, cruel, and murthering Prince; the Duke of *Mayenne* refuſing to have any Peace, or admit ſo much as of a Truce, and proſecuting the War with the utmoſt vigour.

Fowlis's Hiſt. p. 403, 404.

To theſe Attempts and Perſeverance in them they were encouraged by the *Sorbon* Doctours, who in a Decree made *Jan.* 7. 1589. * reſolved, *That the People were freed from their Oaths of Allegiance and Fidelity, and that they may legally, and with a ſafe Conſcience, take Arms for the Defence of the Roman Religion, againſt the wicked Counſels and Practices of the King.* Which Decree they ordered to be ſent to the Pope for his Confirmation; and this they affirm was concluded on and reſolved by an entire conſent of the whole Faculty, not one diſſenting. And with the ſame Zeal, and no more Loyalty, they licenſed † a Book, which aſſerted that the King ought to be aſſaſſined; affirming, that there was nothing in it contrary to the Roman Church: To promote which they concluded that the King ought to be no longer prayed for, declaring all ſuch of the Body as ſhould not agree to this, to be guilty of Excommunication, and deprived of the Prayers and Privileges of the Faculty.

* *Concluſum eſt, nemine refragante,*

Primùm, Quod Populus hujus Regni ſolutus eſt & liberatus à Sacramento Fidelitatis & Obedientiæ, &c.

Deinde, Quod idem Populus licitè, & tutâ Conſcientiâ, armari, uniri, & Pecunias colligere & contribuere poteſt, ad defenſionem & conſervationem Religionis Apoſtolicæ, Catholicæ, & Romanæ, adverſus nefaria Conſilia & Conatus prædicti Regis, &c.

See the whole Decree in *Fowlis*, p. 398, 399.

† *Id.* p. 403.

Anno 1589.

And that there might remain no badg of Royalty to put them in mind of their Duty, the Cordeliers ſtruck off the Head of the King's Picture which was in their Church, and the Jacobins defaced thoſe in their Cloiſters: But this was done after the Pope had once more publickly owned the Rebels and their Cauſe, who by his Bull aſſerted his Power of Rule over all Kingdoms and Princes of the Earth, proceeded to admoniſh the King, to releaſe the Cardinal of *Bourbon*, and Archbiſhop of *Lyons*, in thirty days, and within ſixty days to make his Submiſſion to His Holineſs for the death of the Cardinal of *Guiſe*, or he would proceed to abſolve his Subjects from their Allegiance; which ſo pleaſed the Leaguers, that they reported Stories of * God's immediate Judgment againſt the oppoſers of this Thundering Bull.

Fowlis, p. 410.

See the Bull at large in *Fowlis*, p. 408.

* *Ibid.* p. 409.

But the King's Army preſſing the Pariſians, and having reduced them to the laſt Extremity, they found an inſtrument for their purpoſe; who was ſo wrought upon by the fiery Preachers, that he reſolved to kill the King: He was a Jacobin Friar, and confeſſing it to Father *Bourgoin*, Prior of the Convent, he encouraged him in it, telling him he ſhould be a Saint in Heaven, and accounted an holy Martyr by the Church; which ſo emboldened him, that with a Knife, given him by that Father, he ſtabbed the King into the Belly, and was himſelf ſlain upon the place.

Ib p. 410, 411, 412.

That he was ſet on by the Jeſuites, ſee *Hoſpin. Hiſtor. Jeſuit.* p. 183, 247.

This *Jaques Clement* was accordingly honoured by the Clergy of the League, as they had promiſed, his Picture was made, and ſhewed publickly, and they were about ſetting up his Statue in the Churches inſtead of the King's, and pared off the very ground where he was ſlain to preſerve as Relicks; and ſeveral Divines preached and wrote in

Fow. p 411.

Hiſt. Jeſuit. p. 169, 248, 255.

his Praiſe, compared him to *Ehud*, and affirmed he had done a greater work than *Judith*. The Cardinal *de Montalto* rejoiced at it, and the Pope made a long Oration in its Praiſe, and decreed that no Funerals ſhould be celebrated for the King. Anno 1589.

See it at large in *Fowlis* Hiſt. p. 413.

Immediately upon this Murther the Leaguers at *Paris* would have made the Duke of *Mayenne* King, but he declining it, they proclaimed the Cardinal of *Bourbon* by the name of *Charles* the Tenth; and the Parliament of *Tholouſe* commanded all the Biſhops within their Churches to give Thanks to God for this Deliverance; and that the firſt day of *Auguſt* (on which the King was ſlain) ſhould be kept for ever in remembrance of that Action; and that their Rancour againſt the King of *Navarre* might the better appear, they forbad any to accept him for their King.

Ib. p. 422 423.

And not the Leaguers only, who had been in open Rebellion againſt *Henry* the Third, but the Roman Catholicks of his Army, refuſed to obey him any longer, unleſs he would become a Romaniſt; nay, there were many of that Party found, who abſolutely renounced him, and joined with the Rebels, ſome few only remaining loyal; by which defection of the greateſt part of his Army, he was forced to raiſe the Siege for his own Security.

Ib. p. 422.

Things ſtanding in this poſture, the Pope, fearfull leſt any Rebellion ſhould be proſecuted without his aſſiſtance, ſent a Legate into *France*, with great Summes of Money for the Leaguers, who was accompanied with *Bellarmine*, afterwards Cardinal, and a famous Defender of the Depoſing Power.

Ib. p. 423.

To encourage them farther, the King of *Spain* by his Declaration exhorted all to join with him againſt the Hereticks of *France*, proteſting he deſigned nothing but the advancement of the Catholick 1590.

Ibid.

Anno 1590. lick Religion, and Extirpation of Hereſie: And the Pariſians were ſo poiſoned in their Principles, that the City being ſtraitened by the King's Forces, and Proviſions failing, they threw ſeveral into the River, for murmuring at the hardſhips they endured. Fowl. p. 427.

About this time the Cardinal of *Bourbon*, their pretended King, dyed; upon which the States were ſummoned to meet for the Election of another; and for the encouragement of the People the Legate ordered a Proceſſion of all the Religious Orders, who, to ſhew their Zeal, marched in order, armed like Soldiers, the Biſhop of *Senlis* leading them, and their Relicks carried before them; at which the Cardinal Legate was preſent in his Coach; and the Parliament forbad any, upon pain of Death, to talk of any agreement with the King; in which madneſs the Parliament of *Roan* had led the way, who decreed, That whoever joined with the King ſhould be guilty of High Treaſon, and put ſeveral Priſoners to death, only becauſe they were the King's Servants. *Ibid.* *Id.* p. 424.

Nor could all the prodigious ſtraits to which *Paris* was reduced, incline that headſtrong People to Obedience; the Famine was ſo great as no Age can ſhew the like; all eatable things were devoured, and but one little Dog to be found in all the City, which the Dutcheſs of *Montpenſier* kept for her ſelf, and refuſed two thouſand Crowns only for its Brains; yet was the Rebels Obſtinacy as great as ever, accounting thoſe who dyed of Famine Martyrs, and continuing as intent upon the War as in their plenty; but finding force not ſucceſsfull, they again employed Aſſaſſins, of whom two Franciſcan Friars and a Prieſt were ſeized by the King at St. *Denis* in a Secular Habit, who confeſſed there were three and twenty *Idem.* p. 428.

twenty more, beſides themſelves, who had ſworn the King's Death; at length the City was relieved by the Duke of *Parma*'s Army, and the King raiſing the Siege retired.

But as we have not hitherto found a Plot without a Prieſt in it, ſo they contributed all they could to the vigorous reſiſtance which the Leaguers made; || For the Doctours of the *Sorbon* finding ſome Propoſitions ſpread about the City, importing, that *Henry* of *Bourbon* ought to be King, and that the Pope hath no Power of Dominion over Sovereign Princes, preſently condemned them; which Decree was confirmed by the Legate, and ſworn to by the Biſhops and Curates. But not content with this, the ſame Faculty, on *May* 7. this year, decreed by an unanimous Vote, † *That all Catholicks by divine Law are forbid to admit any Prince that is an Heretick, or a favourer of Hereticks; That if he ſhould procure an Abſolution for his Hereſie, yet if there be evident danger of his Hypocriſie, he is by divine Law to be rejected: That whoſoever endeavours that he ſhould be King ought to be oppoſed:* And then they apply all to *Henry* of *Bourbon*, affirming, *That there is evident danger of Hypocriſie, and therefore though he ſhould obtain Sentence of Abſolution, yet the French are obliged to keep him from the Crown, and abhor the*

|| *Fowl.* p. 423, 424.

† *Jure divino prohibentur Catholici hæreticum hominem, aut fautorem Hæreſeως, ad regnum admittere. Quod ſi ejuſmodi abſolutionem à criminibus impetraverit, & tamen ſubſit manifeſtum ſimulationis, is nihilominus eodem jure excludi debet. Quicunque autem ſatagat, ut is ad Regnum perveniat,—eſt Religioni atque Eccleſiæ pernicioſus, contra quem eo nomine agi poteſt & debet, cujuſcunq; gradus & eminentiæ ſit.— Cùm igitur Henricus Borbonius Hæreticus ſit, & ſi fortè abſolutionem in foro exteriore impetraret, manifeſtum appareat ſimulationis—eum Chriſtianiſſimi Regni aditu, etiam abſolutione obtentâ,— Franci prohibere, & a Pace cum eo facienda abhorrere tenentur.— Qui dicto Henrico ad Regnum aſpiranti favere, ſuppetiáſve, quovis modo ferunt, Religionis deſertores ſunt, & in continuo Peccato mortali manent;—Qui ſe illi opponunt quocunq; modo, zelo Religionis, plurimum apud Deum & homines merentur;— ſi ad Sanguinem uſq; reſiſtant, eos æternum in Præmium, & ut fidei Propugnatores Martyrii Palmam, conſecuturos, judicare fas eſt Concluſum, nemine repugnante, in tertia Congregatione Generali, &c. ſeptimo die Maii,* 1590. Fow p. 425, &c.

Anno 1590. *thoughts of making peace with him: That thoſe who favour him are deſerters of Religion, and remain in continual mortal Sin; but ſuch as oppoſe him every way they can invent, do merit very much both of God and Man; and they who are ſlain in the Cauſe, are to be reputed Champions for the Faith, and ſhall obtain an everlaſting Crown of Martyrdom.* And ſoon after they || renewed this and their former Decrees; and when the City was ſo very much ſtraitened, they wrote a Letter to the Pope, complaining that his Legate had not proceeded with ſeverity enough againſt the King, commending *Bourgogn*, and other Rebels, who were executed, calling them Maintainers and Defenders of the Truth; and earneſtly ſupplicating for aſſiſtance from his Holineſs, who, beſides what Power he exerted by his Legate, ſent them * fifty thouſand Crowns for a Supply.

|| *Fowl.* p. 427.

Fowl. Hiſt. p. 429, &c.

* *Id.* p. 427.

Thus they went on with an exceſſive Spleen againſt the King in *France*, but the Jeſuites attempting to doe the ſame things in † *Tranſilvania*, were expelled the Countrey; yet in *Scotland* their Deſigns went on, from whence ***William Creighton***, the Jeſuite, went into *Spain*, into whoſe King he ſo inſinuated himſelf, that he reſolved to be guided by his Advice, both for the invading *England*, and the alteration of Religion in *Scotland*; which was the Account himſelf gave of his Negotiation by a Meſſage to the Earl of *Huntley*, deſiring as many blanks and Procurations as could be had of the Scottiſh Noblemen, for the greater Credit of his Agitations.

† *Ob hanc cauſam etiam publico ordinam decreto extra Provincia ejecti ſunt, an.* 1590. *ſub menſis Januarii initium. Hiſtor. Jeſuit.* p. 332.

Fowlis, p 295.

Jeſuites Catec, p. 173.

1591. In the mean time the Duke of *Mayenne* ſolicited the Pope and Spaniard for aid, and entred into an Obligation with the Duke of *Lorrain*, and others, not to admit any to the Crown except he were of their Family; but if they failed in that, to exclude

Fowl. Hiſt. p. 434, &c.

all, who were not of the Roman Catholick Religion: But the Leaguers drew up a Letter, and ſent it to the King of *Spain*, affirming that it was the deſire of all the Catholicks to ſee his Catholick Majeſty ſway the Sceptre of that Kingdom, and reign over them; or that he would appoint ſome of his Poſterity, offering the Crown to the *Infanta Iſabella*, that King's Daughter, in particular: And to make all ſure within themſelves, they contrived a new Oath, whereby not onely the King, but all the Bloud Royal were excluded from the Crown; and ſet up a Court of Juſtice to proceed againſt the Royaliſts. Anno 1591.

Fow. p. 433. In which rebellious Actions they were encouraged by the Pope, *Greg.* 14. who ſent a *Nuncio* into *France* with two Bulls, one interdicting the Clergy, if within 15 days they forſook not the obedience and Part of the King; and depriving them of all their Benefices, if they left him not within thirty days; the other threatening the Nobility, and all others, with the Papal Curſe, if they aſſiſted that Heretick, Perſecutour, Excommunicated Perſon, who was juſtly deprived of his Dominions; which were the mild Expreſſions with which this meek Servant of Servants treated that great Prince: And farther, to ſhew his Fatherly care of the Rebels, he ſent an Army to their relief, under the Command of his Nephew, and allowed them fifteen thouſand Crowns a month; whoſe ſteps were followed by his Succeſſour, *Innocent* the 9th, who remitted them fifteen thouſand Ducats every month of his Popedom, which was but ſhort; for he ſate not much above eight weeks in that Chair. *Id.* p. 438.

Id. p. 433, 438. Yet were not theſe Deſigns of the Leaguers, and *Mayenne*, ſufficient to content the Pope, but the young Cardinal of *Bourbon* hoped for the Crown, and

Anno 1591. and ſo formed another Party of ſeditious Perſons, called Thirdlings, among whom was *Perron*, afterwards Cardinal; and this Faction alſo had the countenance of the laſt Pope, who, to advance this Cardinal, exhorted the States to chuſe a Roman Catholick for their King.

1592. And his Example was ſo far approved of by *Clement* the Eighth, who was choſen in his room, that he continued the ſame allowance to the Leaguers, renewed the ſame Exhortations, and declared any other but a Romaniſt incapable of the Crown. The Parliament of *Roan* publiſhed a ſevere Edict againſt all who adhered to the King; and Diſcourſes were ſpread abroad, maintaining, That it was unlawfull to deſire his Converſion, and that ſuch as propoſed or endeavoured it were excommunicated, and ought to be driven away, leſt they ſhould infect the reſt; and the Parliament of *Paris* enjoined Obedience to the Pope, and his Legate, declaring that the Convention of Eſtates deſigned to chuſe a Popiſh King: And by this time thoſe few Romaniſts who had continued with the King, became rebellious too, requiring him to change his Religion within a time which they preſcribed, otherwiſe proteſting they would elect another of their own Perſuaſion.

Fowlis's Hiſt. p. 438, 439.

Thus Rebellion and the Roman Catholick Cauſe went on proſperouſly in *France*; but not having the ſame ſtrength and opportunities in *England*, the more ſecret Methods were made uſe of; || the Spaniard was importuned to make another Invaſion, which he prepared for; but the Romaniſts, unwilling to truſt to that alone, took a ſhorter courſe, and by * Mr *Hesket*'s means attempted to perſuade the Lord *Strange*, † afterwards Earl of *Derby*, to take upon him the Crown, which they pretended he had a Title to; and ſoon after Father *Holt*, and others,

|| Important Conſid. p. 81.

* *Ibid.* Anat. of Popiſh Tyranny. p. 22.

† *Fowlis*'s Hiſt. p. 354.

Anno 1592.

Important Conſid. and Anat. of Pop. Tyr. p. 22. *Speed*'s Chron. p. 1181.

employed *Patrick Cullen*, an Iriſh Fencer, to murther the Queen, which he readily undertook, and for a very ſmall reward; but his barbarous Intention was diſcovered, and he, upon apprehenſion confeſſing the Deſign, and who ſet him on, was executed.

Fowlis's Hiſt. p. 296.

|| *Fowlis*, p. 297, 298.

Two years before this the Jeſuite *Creighton*, upon his going into *Spain*, had deſired blanks, to be filled up with Credentials and Procurations, from the Noblemen of the Popiſh Party in *Scotland*; and this year he received them; the Perſons who ſent them farther engaging, that all the Romaniſts in *Scotland* ſhould aſſiſt them, upon the arrival of the Army, which the King of *Spain* promiſed ſhould be with them by the End of the Spring, to the number of thirty thouſand, whereof ſome were to remain in *Scotland*, and the reſt march directly into *England*: Theſe Blanks were ſent by a Servant of the King's, with Letters from ſeveral Jeſuites, but he was apprehended, and ſome of the Conſpiratours impriſoned and executed; || The Jeſuites complained in their Letters, that the Spaniards were too ſlow, and therefore deſired the Invaſion with great earneſtneſs.

Idem. p. 299.

1593.

Upon this Diſcovery, the Earls of *Angus*, *Huntley*, and *Arrol*, rebell'd, but the King's Army marching againſt them before they had formed any conſiderable Body, they fled into the Mountains, ſubmitted, and were impriſon'd in Order to a Tryall.

Idem. p. 307.

At the ſame time, *Tir Oen* in *Ireland*, after having perſuaded, and underhand maintained ſeveral Inſurrections, openly declar'd himſelf for the Rebells, taking on him the Title of *O Neal*; which by an Act of Parliament was declared Treaſon for any to aſſume.

Anno 1593.

Nor was *England* long free from open Rebellion, yet clear'd of a Treaſonable Generation, who were daily employ'd in new Conſpiracies againſt the Queens Life; for * *Lopez*, one of the Queens Phyſicians, undertook to Poiſon her, for which he was to have Fifty thouſand Crowns; but being diſcovered, confeſſed all, and with two of his Accomplices was Executed.

* *Speed*'s Chr. p. 1181. Anat. Popiſh Tyr. p. 22. *Fowl.* Hiſt. p. 354, &c. *Import. Conſd.* p. 81.

But being unwilling to depend wholly on this Doctour, the Jeſuite, *Holt*, Dr. *Worthington*, and others, employed *Edmond York*, Nephew to him who ſix years before had betrayed *Zutphen* to the Spaniards, and *Richard William*, with others, to Kill the Queen; who upon their Apprehenſion confeſſed, That after ſeveral Conſultations among the Prieſts and Jeſuites in *Flanders*, *Holt* threatned, That if this Plot failed, they would take this honourable Work out of the Hands of the Engliſh, and employ Strangers for the future; that they had vowed to Murther the Queen; and that one *Young*, *Tipping*, *Garret*, with two others, had undertaken the ſame Deſign.

Fowlis's Hiſt. p. 356. *Speed*'s Chr. p. 1182.

While God was thus confounding the Deſigns of theſe bloudy Men in this Nation, the Leaguers in *France* ſeemed to have forgotten, that an all-ſeeing Eye beheld their Actions, where the Duke of *Mayenne* put forth a Declaration, affirming, That *Henry* of *Bourbon* could not be lawfull King, becauſe he was an Heretick; and therefore they cannot be blamed for oppoſing him in obedience to the Pope's Bulls, and Admonitions: to which, his Holineſs's Legate added another, aſſuring the Romaniſts that the Pope would never conſent to the admiſſion of an Heretick, that ſuch who aſſiſted the King were in a deſperate Condition, and exhorting all to be obedient to the Pope; and when the Eſtates were

Fowl. p. 439, &c.

met,

Anno 1593.

met, he propoſed that all ſhould take an Oath, never to acknowledge the King, though he ſhould be converted to their Church; nay, ſo great was his Fury, that when the Romaniſts with the King ſent to the States ſome Propoſitions for a Treaty, he declared the very Propoſals to be Heretical, and by his influence the Doctours of *Sorbon* aſſerted the ſame, as intimating a declared Heretick might be King; but the Propoſition was accepted, and a Conference agreed on, but with this Clauſe in the Anſwer to the Propoſal, That to fight againſt an Heretical King is not Treaſon; yet the Legate entred his Proteſtation againſt the meeting, and the Pariſians attempted to make the young Duke of *Guiſe* King: Nor were things better in the Royal Army, where the Romaniſts, whom the King moſt truſted, were falling from him; upon which reſolving to change his Religion, his Intenſions were no ſooner publiſhed, than the Legate forbad all Biſhops to abſolve him, pronouncing all that ſhould be aſſiſting to his reception into the Roman Church excommunicated, and deprived, and all their Actions in that Affair null and void.

Fowl. p. 441, 442.

But however the King was reconciled, and ſent his Ambaſſadours to *Rome*; but the Pope, who had formerly refuſed to admit any Meſſage from him, prohibited their Entrance, neither would he receive the Prelates that abſolved him.

Id. p. 443.
|| Jeſ. Catech. l. 3. c. 6.

In the mean while the Leaguers ſtormed at the King's reconciliation, and ſet themſelves to deſtroy him by private Treaſon, now Force could doe no good; for which purpoſe one *Barriere*, or *Le Barr*, was employed, who confeſſed that the Curate of St. *Andrews* of Arts in *Paris* commended the Deſign, telling him he would merit Heaven and Glory by the Act, and recommended him to *Varade*, Rectour of

Anno 1593. of the Jeſuites College, who affirmed that the Enterpriſe was moſt holy, exhorting him with good conſtancy and courage to confeſs himſelf, and receive the B. Sacrament, and then leading him to his Chamber, gave him his Bleſſing: He mentioned alſo another Preacher of *Paris*, who counted it meritorious. Thus encouraged, he bought a knife ſeven Inches long, and went to St. *Denis* where the King then was, but being diſcovered was executed, affirming at his death, that there were two black Friars that went from *Lyons* upon the ſame Account.

Hiſtor. Jeſuit p. 251.

It is probable the Preacher at *Paris*, mentioned in his Confeſſions, was Father [†] *Commolet*, the Jeſuite, who two days before this *Barriere*'s Execution at St. *Denis*, in a Sermon at *Paris* (which yet continued obſtinate againſt the King) exhorted his Auditours to have Patience, for they ſhould ſee in a few days a wonderfull Miracle of God.

[†] Jeſ. Cat. l.3, c. 6.

Hiſtor. Jeſuit. p. 251.

Sumptum eſt de Barrierio ſupplicium, 31. Aug. die verò 29. qui erat dominicus, Pater Commoletus, Jeſuita Pariſienſis, in Epilogo Concionis ſuæ monuerat & adhortatus fuerat Auditores, ne paululùm adhuc obdurarent, & quietis eſſent animis, ſiquidem brevi miraculum à Deo magnum ipſos eſſe percepturos, atque oculis ſuis viſuros.

1594. But the next Year *Paris* was reduced to its obedience, ſoon after which the Univerſity endeavoured the Expulſion of the Jeſuites, accuſing them of all manner of Injuſtice, of the ruine of Families, and many other Crimes, but inſiſting particularly on their Treaſons, charging them with being abettors to the Spaniard, Fomenters of Civil Wars, and always ready to aſſaſſinate the French King, whom they omitted to pray for, while they extolled the Spaniard; that they taught and aſſerted the Pope's depoſing Power; that they refuſed to give Abſolution to ſeveral Perſons of Quality, becauſe they would not renounce the King; that they had been the

Hiſtor. Jeſuit. p. 148, &c.

Anno 1594.

the cauſe of the Death of Twenty-eight Barons, Fifty Noble-men of *France*, and above Five hundred Monks and Friars in the *Tercera* Iſlands, and had refuſed to renounce the League.

Fowlis Hiſt. p. 443, &c.

Which Spirit of Rebellion was ſo ſtrong amongſt the Leaguers, that a little before the Seduction of *Paris*, the Pope's Legate publiſhed a Declaration, exhorting all Catholicks to oppoſe the King; aſſuring them that the Pope would never grant him Abſolution; and upon the Rendition of *Aix* to his Majeſty, the famous *Genebrard* was ſo vext at the Loyalty of the Place, that he left it, reſolving not to live among the Royaliſts; nay, when the King entered *Paris* the Cardinal *Pellivee*, lying upon his Death-bed, very angrily told thoſe about him, That he hoped the Arms of the Spaniards, and good Catholicks would yet drive the *Huguonets* out of *Paris*: And *Hay*, a Scotch Jeſuite, affirmed, That if the King paſſed by their College, he would leap from the top of it upon him, and did not doubt to go directly to Heaven.

Hiſt. Jeſ. p. 258.
Jeſ. Cat. l. 3. c. 20.
Fowlis, p. 447.

But to return to the Jeſuites, who finding their Baniſhment out of the Kingdom thus zealouſly endeavoured, and fearing leſt the King, to whom they had been ſuch bitter Enemies, ſhould conſent to it, reſolved to diſpatch him; * *Francis Jacob* one of their Scholars at *Bourges* had boaſted that he would doe it; but *John Chaſtel* who was bred under them at *Paris*, went farther, and with a knife ſtruck the King in the Mouth, and beat out one of his Teeth, he was immediately apprehended, and on Examination, confeſſed, * That he eſteemed it an Act highly conducing to promote Religion; and that Father *Gueret*, his Maſter in the Jeſuites School, had taught him thoſe Doctrines; upon which Sentence of Death was paſs'd upon him, by which al-

† *Fowlis* Hiſt. p. 445.
Hiſt. Jeſuit. p. 259.
Fowl. p. 445.
Jeſu. Cat. l. 3. c. 18.
Hiſtor. Jeſ. p. 154, 155, 252.
* *Id.* p. 252. *Ratus id Religioni conducere.*

ſo

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ſo the * *Jeſuites were baniſhed as Corrupters of Youth, Diſturbers of the publick Peace, Enemies to the King and Kingdom; and enjoined to depart the Realm within fifteen days; and all their Goods confiſcated, to be diſpoſed of as the Court ſhould ſee fit.*

* *Conſtituit inſuper ut omnes Sacerdotes Collegii Clermontii, & omnes alii prædictæ Societati addicti, tanquam Corruptores Juventutis, Perturbatores publicæ Tranquillitatis,* —— *toto Regno exeant. Illorum autem mobilia & immobilia bona vertentur, &c.* —— *ſecundùm arbitrium & decretum Curiæ.* Hiſt. Jeſ. p. 253.

This Sentence was publiſhed after the ſearch made in the Jeſuites College, wherein was found a Book of *T. Guignard*'s, which he confeſſed to be his own writing, lamenting that the King was ſpared in the Pariſian Maſſacre, applauding the Murther of King *Henry* the Third, affirming, that if the King were ſhut up in a Monaſtery, he would be treated more gently than he deſerved; and concluding, that if he could not be depoſed without force of Arms, they ought to be taken up againſt him; for which, and his other Treaſons, he was executed; but † *Gueret*, *Chaſtell*'s Maſter, of the ſame Order, was only baniſhed with the reſt; in memory of which Fact, and to the perpetual Ignominy of that Order, *Chaſtell*'s Houſe was demoliſhed, and a Pillar erected in the place; on one ſide of which was engraven the Decree of the Court, † on another a Copy of Verſes expreſſing the Crime, and diſcovering to the World that it was attempted by the Perſuaſions of the Jeſuites; on the third another Inſcription to the ſame purpoſe; and on the fourth a ſummary Account of their baniſhment, and the reaſons of it, * wherein the Jeſuites are termed, *A miſchievous and novell ſort of ſuperſtitious Men, and Di-*

Hiſtor. Jeſuit. p. 256, 257. Where you may ſee the ſumme of his Book, and the arreſt of Parliament againſt him. See alſo *Fowlis*, p. 446, &c.

† Of him ſee *Hiſt. Jeſuit. ubi ſuprà.*

† Speaking of *Chaſtell*, there are theſe lines, *Malis magiſtris uſus & ſchola impia, Sotericum eheu nomen uſurpantibus.* Expreſſing by whoſe Inſtigation he undertook the Murther.

* *Pulſa tota Gallia hominum genere novæ & maleficæ ſuperſtitionis qui Rempublicam turbarunt, quorum inſtinctu particularis adoleſcens dirum facinus inſtituerat.* Hiſt. Jeſ. p. 156.

Anno 1594.

ſturbers of the Nation, by whom that young man was encouraged and perſuaded to that horrid Fact.

This Pillar, as appears by the date of the Inſcriptions, was not erected till the following year; however, having ſuch a relation to their baniſhment, which was decreed the 29th. of *December*, 1594. I thought it moſt proper to give an account of it in this place.

One would think that if any Fact would render men aſhamed, this murtherous Attempt was ſo horrid as to make thoſe concerned in it bluſh; but ſo far were they from that, that *Francis Veron*, † a Jeſuite, wrote an Apology for the Murtherer, calling the Enterpriſe || *a moſt holy, moſt humane, moſt laudable and worthy Act; that it is acceptable to God, and conformable to all Laws and Decrees of the Church*; and in the ſame Book he extolls *Clement*, that ſtabbed the former King.

† *Sand.* Hiſt. of K. *James*, p. 156.

|| *C'ſt un acte tres ſainct, tres humaine, tres digne, tres louable, & tres recommendable.--- conformement à Dieu, aux Loix, au Decrets, & à l'Egliſe.* Apolog. pour. *J. Chaſtel*, p. 147. 156. See alſo *Hiſt. Jeſ.* p. 255.

Thus Fruitfull were the French Romaniſts in their Contrivances of Rebellion and Murther, and as willing were their Brethren in theſe Nations to promote Enterpriſes of the ſame nature; for † *Tir-Oen* in *Ireland*, continued in the Rebellion which he began the year before, but diſtruſting his own power, ſubmitted himſelf to the Lord Deputy; yet the very ſame Month he rebelled again, ſeveral Provinces revolting to him; by which acceſſion of Forces he grew very powerfull: And in *Scotland* the Noblemen who were impriſoned and condemned for their Inſurrection the laſt year, having been pardoned by the King, took Arms again, being aſſiſted with Money from the *Spaniards*, and defeated the King's Forces under the Earl of *Argyle*, though much

|| *Fowl.* p. 307. *Speed*'s Chron. p. 1191.

Fowlis's Hiſt. p. 299, 300.

Anno 1594. much ſuperiour in number to them, but were at length reduced ſo low, that they begged leave to depart the Land, which was granted them; ſo promiſing to enterpriſe no more againſt the King, they left the Kingdom: *Bothwell*, the chief of them went to *Naples*, where he lived miſerably; the reſt about three years after got their Pardons, and returned home.

Yet were not theſe all the Popiſh Enterpriſes upon the Eſtates and Perſons of Princes which were Hiſt. Jeſuit. p. 336. diſcovered this year; for I find that about this time they employed *Le Four*, and others, to murther Prince *Maurice* of *Naſſaw*, General of the Forces of the United Provinces.

1595. But the indefatigable Romaniſts, though ſo often diſappointed, would once more apply themſelves *Fowl.* p. 358. to the Spaniard, to favour their cauſe in *England*; who to correſpond with their Deſires and ſatisfie his own Ambition, ſent *Diego Brocher*, upon the Engliſh Coaſt, who with four Gallies put into *Mounts Bay* in *Cornwall*, fired St. *Paul*'s Church, and * three ſmall Fiſh Towns; and this was all the King of *Spain* made of his vaſt expences and preparations againſt *England*.

* *Mouſehole*, *Meulin*, and *Penſans*.

1596. *Tyr-Oen* having the two laſt years ſtrengthned himſelf, writes this year to the King of *Spain*, deſiring *Fowl.* p. 307. him not to give ear to thoſe who affirmed, that he deſign'd any Accommodation with the Engliſh; aſſuring him, that he was reſolved never to ſubmit to, or have any Treaty with them.

About the ſame time the Jeſuites at *London* had laid a Plot to ſeize the Tower, and keep it till the Spaniards arrived to their Aſſiſtance; in one of their Letters from their Correſpondents in *Spain*, dated *June* the 20th. 1596. they are put in hopes that the Spaniſh Armada ſhould be with them about the

A. P. Reply to a notorious Libell, p 81, 82. cited by *Fowl.* p. 358.

Anno 1596.

Fowl. p. 300.

Auguſt following; cautioning them to adviſe all the Romaniſts of the Deſign before-hand, and Proclamations were ready Printed in *Spain*, to be diſperſed at their Arrival here; and the better to ſecure the Spaniards landing in *Scotland*, the Conſpiratours fortified the Iſle of *Elſay* in the Weſtern Seas, for their Reception; but were ſurprized before they had proceeded far, ſo the Enterprize miſcarried.

1597.

Speed. p. 1183.
Fowl. p 357.
Import. Conſid. p. 81.
Anat. of Pop. Tyran. *p.* 26.

* Speed, p. 1183.

Jeſ. Cat. l 3. c. 4.

And now we are come to the laſt Conſpiracy that hath been diſcovered againſt the Life of Queen *Elizabeth*, which was the attempt of *Edward Squire*, a Servant in her Stables, to whom *Walpoole*, the Jeſuite, gave a very ſtrong Poiſon, which *Squire* undertook to preſs out upon the Pommel of her Saddle; but before he could bring himſelf to undertake ſo horrid an Action, he had ſeveral conflicts in his own mind; which the Jeſuite perceiving, told him, * That the Sin of Backſliding did ſeldom obtain pardon, and if he did but once doubt of the lawfulneſs, or merit, of the Act, it was enough to caſt him down to Hell; exhorting him to go through with it; † for if he failed, he would commit an unpardonable Sin before God; and at parting, after having bleſs'd him, he uſed theſe words, *My Son, God bleſs thee, and make thee ſtrong; be of good courage; I pawn my Soul for thine; and being either dead or alive, aſſure thy ſelf thou ſhalt have part of my Prayers.*

Thus ſatisfied with the Jeſuites, he, upon the firſt opportunity, poiſoned the Pommel of the Queens Saddle, but it pleaſed God the Poiſon had not the expected effect; upon which the Jeſuites not hearing of her Death in ſome time, ſuſpected *Squire* of Unfaithfulneſs, and got him under-hand accuſed of ſome Deſign againſt the Queen; upon which being apprehended he confeſſed all, and was executed.

Anno 1597. But *Tyrone* created more trouble to the Queen in *Ireland*, where daily he encreaſed his ſtrength, took fortified Places from the Engliſh, and in ſeveral Skirmiſhes got the better of the Queens Forces. *Speed*, p 1121, 1122.

1598. And continuing his Rebellion, ſlew Sir *Henry Bagnall*, and routed the Engliſh under his Command, took the Fort of *Black-water*, and in it great ſtore of Ammunition and Arms, and created *James Fitz-Thomas* Earl of *Deſmond*, and got ſeveral Advantages over the Forces of the Kingdom. *Id.* p. 1123.

In *England Anthony Rolſton* was employed by the Jeſuite *Creſwell* to prepare things for an Invaſion, which the Spaniard intended to make very ſuddenly; in order to which a Fleet was prepared, and a Proclamation drawn up by the Admiral, juſtifying the Action, and declaring his Intention to be, *to reduce theſe Kingdoms to the Obedience of the Catholick Roman Church.* *Cambd.* Annal. *ad an.* 1598.

This year alſo was apprehended in *Holland* one *Peter Pan*, a Cooper of *Ipres*, who confeſs'd, That his Deſign was to murther Prince *Maurice* of *Naſſaw*, * that the Jeſuites of *Doway*, for his encouragement, promiſed to make his Son a Prebend, and the Provincial gave him his Bleſſing in theſe Words, *Friend, go thy ways in peace, for thou goeſt as an Angel under God's ſafeguard and protection.*

* *Jeſ. Catec.* l. 3. c 1. *Hiſt. Jeſ.* p. 336.

But almoſt innumerable were the Conſpiracies againſt King *Henry* of *France*, againſt whom (after *Mayenne* and all others had ſubmitted) the Dukes of *Aumale*, and *Mercent* continued obſtinate, refuſing to acknowledge him; and the Pope's Agent at *Bruſſels*, firſt employed *Ridicove*, a Dominican of *Ghent*, to murther the King; aſſuring him, That the Pope and Cardinals approved of the Action; but he, after two Journeys into *France* about it, was apprehended, and executed; confeſſing, *That the* *Fowl.* p. 449, 450.

Anno 1598.

daily Sermons he had heard in praiſe of Clement, *who ſtabb'd the former King, and was eſteemed a Martyr among them, had ſo enflam'd him, that he reſolv'd to follow his ſteps.* Beſides this Man, one *Arger*, of the ſame Order, undertook the ſame Exploit; to whom the Pope's Agent added *Clement Odin*, another Son of St. *Dominick*; but God defeated all their Deſigns, and preſerv'd that great King's Life ſome years longer.

1599. In the mean while *Tir Oen* continued his Rebellion in *Ireland*, having received Aſſiſtance from the Spaniard, and a Plume of Phœnix Feathers from the Pope; and the new Earl of *Deſmond* wrote two * Letters to the King of *Spain*, begging his Aſſiſtance to drive the Engliſh out of *Ireland*, and to advance the Catholick Cauſe, which he was reſolved to maintain. What effect theſe and other Addreſſes had, we ſhall ſee preſently.

Fow. p 308. *Speed.* p. 1225.

* See them at large in *Fowlis*, p. 308. 309.

1600. But *Tir Oen* not reſting wholly on the Spaniard, wrote a very earneſt Letter to the Pope, ſubſcribed by himſelf, *Deſmond*, and others; † *Deſiring his Holineſs to iſſue out a Bull againſt the Queen, as* Pius *the Fifth, and* Gregory *the Thirteenth had done; which they preſs him to doe, becauſe the Kingdom belonged to his Holineſs, and next under God depended ſolely on him.*

† *Deſideramus ut quemadmodum fælicis recordationis* Pius V. *P. M. contra Reginam* Angliæ----*Bullam excommunicationis ediderat, necnon* Greg. 13. *eandem continuaverat---- Similem quoque ſententiam ad hoc bellum promovendum, & ad felicem exitum deducendum ſanctitas veſtra emittere dignetur.* Fowl. *p.*478.

In the mean while, the Rebellion went on, and daily conflicts happen'd; but leſt the tedioufneſs, or danger of the War ſhould diſcourage them, Pope *Clement* the Eighth ſent a Letter, directed to all the Prelates, Noblemen, and People of *Ireland*, wherein || he owns, That they had taken up Arms by his advice, for recovering their Liberty, and opposing

|| *Cùm vos Rom. Pontificum prædeceſſorum noſtrorum, & no-*

poſing the Hereticks, commends the *Fitz-Geralds* who headed former Inſurrections, highly extolls *Tyrone*, and grants a full remiſſion of all Sins to him and his Aſſiſtants.

ſtris & Apoſtolicæ ſedis cohortationibus adductis ——Hugoni O Neale—— *conjunctis animis & viribus præſto fueritis.* See the Letter at large in *Fowlis*, p. 479, 480.

Yet could not this Concurrence, and Benediction of the Pope preſerve their ſtrength from being broken by the Lord *Mountjoy*, who this year arrived Lord Deputy in *Ireland*; inſomuch that ſeveral of the chief Rebels ſubmitted, * but at the ſame time ſent to *Rome* to crave Pardon for their outward compliance: but *Tyrone* continued obſtinate, which forced the Lord-Deputy to proclaim him Traitor, ſetting a Reward of Two thouſand Marks upon his Head; however the Spaniard ſent a Ship to his Relief, laden with Arms and Monies, as an earneſt of more Supplies.

Speed, p. 1125. 1126.

* *Fowlis* p. 480.

This year Col. *Sempill* betrayed *Lyer* in *Flanders* to the Spaniards. *Wadſw. Engl. Span. Pilgr.* p. 61. *Lond.* 1630. ---4to.

It is certain from the Confeſſion of the Traitors themſelves, that the foundation of the Gun-powder Treaſon was laid the following year; but it is very probable that there was a rough draught of it made in this, as appears by the Caſe reſolv'd by *Delrio* the Jeſuite; whether if one diſcover in Confeſſion, that he hath laid Gun-powder under an Houſe, by which the Houſe is to be blown up, and the Prince deſtroyed, the Prieſt ought to reveal it? upon which he concludes, that he ought not; it was a Caſe that had never happened before and ſo not likely to have been thought of by a Perſon not cautious of ſuch a Deſign; and this Reſolution *Garnet* after ſerved himſelf of, alledging, That all the Knowledge he had of the Treaſon was communicated to him in Confeſſion, which he was bound not to diſcloſe, upon any Account whatſoever.

Delr. Diſquis. Magi. l. 6. c. 1. *Lov.* 1600. 4to.

Account of the Proceedings againſt the Gunp. Trait. *p.* 215. *Lond.* 1679. 8to.

Soon

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Soon after his laſt Letter in *Tyrone*'s behalf, the ſame Pope ſent his *Breves* into *England*, commanding all the Roman Catholicks not to admit, after the Queen's death, any Prince whatſoever, unleſs he would bind himſelf by Oath to promote the Roman Catholick Religion to his utmoſt Power: In proſecution of which, knowing that King *James*, the next Succeſſour, was a firm Proteſtant, ſeveral Deſigns were formed againſt his Life; *Hay* and *Hamilton*, two Papiſts, were ſent into *Scotland*, to ſtir up the Jeſuites there, who were received and cheriſhed, notwithſtanding the King had by his Proclamation forbidden any to harbour them, affirming that if any did, he would look upon them as Deſigners againſt his Life.

Foxes & Fire-brands, pt. 2. p. 62.
Fowl. p. 499.
Acct. of the Proceedings againſt the Gunpowder Trait. p. 159.

Foxes & Fire-brands, *ubi ſupra.*

But while theſe Jeſuites, and others of the ſame ſtamp, were endeavouring to prepare matters for a Rebellion, one || *Mowbray*, Son to a Scotch Nobleman; undertook to deſtroy the King, but was apprehended at *London*, and ſent Priſoner into *Scotland* by the Queen; and about the ſame time the * Duke of *Tuſcany*, by ſome Letters he had intercepted, diſcovered another Deſign againſt his Life, which was to be effected by Poiſon, an Account of which he ſent immediately to the King by Sir *Henry Wotton*, then in his Court, with ſeveral Antidotes againſt the Poiſon, if it ſhould be given him, notwithſtanding all his diligence to prevent it.

|| *Fowlis*'s Hiſt. p. 498.

* *Walton*'s Life of Sir *Henry Wotton*, p 104, &c.

During theſe Deſigns in *Scotland* the Pope ſent a Letter to *Tyrone*, calling his Rebellion an † Holy League, || aſſuring him that he was *exceedingly pleaſed at their Courage and Zeal*,, *extolling his Pi-*

† *Sacrum fœdus quod tu & Principes*, &c.

|| *Magnam ex his voluptatem in Domino cepimus.——Laudamus egregiam pietatem & fortitudinem tuam.——Conſervate filii hanc Mentem, conſervate Unionem,—— & Deus erit vobiſcum, & pugnabit pro vobis. Ubi opus perit, ſcribemus efficaciter ad Reges & Principes Catholicos,—— ut vobis & Cauſæ veſtræ omni ope ſuffragentur. Cogitamus etiam propediem mittere ad vos peculiarem nuncium noſtrum. Tibi & cæteris qui tibi unanimes pro fidei catholicæ Propugnatione adhærent, noſtram & Apoſtolicam benedictionem benignè impertimur.* Fowl. p. 482.

ety,

Anno 1601.

ety, exhorting him to go on as he had begun, and praying that God would fight for him; promiſing to write to all Catholick Princes to aſſiſt him, and to ſend a Nuncio *to reſide with him; and giving his Bleſſing to him and all his Followers, who ſhould hazard themſelves for the Catholick Cauſe.*

Beſides which he ſent a † *Breve* to the whole Body of the Iriſh Nation, requiring them to join with *Tyr-Oen* againſt the Queen; and if we may believe * *Don Juan de Aquila*, General of the War in *Ireland* for defence of the Faith, he went farther than this, and excommunicated, and (as far as in him lay) depoſed Her Majeſty.

† *Walſh*'s Hiſt. of the Iriſh Rem. Pref. p. 11.

* See his Declaration in *Fowlis* Hiſt. p 484, &c.

This Spaniſh Commander arrived at *Kingſall* with a great Fleet, and began to fortifie the Town; and publiſhed a Declaration, affirming, That the War made againſt Queen *Elizabeth* by his Maſter, in Conjunction with *Tyr-Oen*, was juſt, She having been excommunicated, and her Subjects abſolved from their Fidelity by ſeveral Popes; exhorting them, that now Chriſt's Vicar commanded them, they would in obedience to him take Arms; proteſting, that if any continued in obedience to the Engliſh, they ſhould be proſecuted as Hereticks, and hatefull Enemies of the Church.

Speed's Chr. p. 1226.

Soon after *Don Alonſo del Campo* landed with a Supply of Soldiers, but ſuddenly after his arrival was taken Priſoner, the Army of the Spaniards and Rebells in conjunction routed, and the former glad to be permitted to return home.

Fowlis's Hiſt. p. 486. *Speed*'s Chr. p. 1226.

Yet were the Engliſh Papiſts as diligent as ever to introduce the Spaniards, and therefore diſpatched away ‖ *Thomas Winter*, to trie what could be done for their aſſiſtance, who were ready to ſacrifice their Lives for the Catholick Cauſe; and to aſſure the King of *Spain*, that if he would ſend over an Army,

‖ Hiſt of the Gunpow. Tr. p. 2, 3.

Anno 1601.

they would have in a readineſs Fifteen hundred or two thouſand Horſes for the Service; being introduced by the means of the Jeſuite *Creſwell*, the Duke of *Lerma* aſſured him of Aſſiſtance, and the Count *de Miranda* told him, that his Maſter would beſtow two hundred thouſand Crowns for that uſe, and would have an Army in *England* by the next Spring.

1602.

With this gratefull Account of the poſture of Affairs he returned, and great preparations were made, that they might be ready againſt the arrival of the Forces; but all their meaſures were broken by the Queen's death, yet was Mr. *Wright* ſent into *Spain*, and *Guy Faux* after him; but the King refuſed to meddle, having ſent his Ambaſſadour to conclude a Peace with King *James*; upon which diſappointment they entertained new Deſigns, which we ſhall have account of in a little time.

Hiſt. Gunp. Tr. p. 3.

While theſe Matters were tranſacting in *Spain* and *England*, *Tyr-Oen* and *Oſulevan* continued their Inſurrection in *Ireland*, the latter keeping the Caſtle of *Dunboy* for the King of *Spain*, to whom he ſent to deſire him to accept it, which he did, and ſent *Oſulevan* twelve thouſand pounds, with a ſupply of Arms and Ammunition; and the reſt of the Rebells received Encouragement from their Correſpondents in *Spain*, who aſſured them, his Catholick Majeſty would not omit the winning of *Ireland*, if it coſt him the moſt part of *Spain*; and that an Army of fourteen thouſand men, with a Nuncio from the Pope, were ſet Sail for their Relief, which News rendered them ſo obſtinate, that they endured all Extremities; but the taking of *Dunboy* by the Lord Deputy put a ſtop to thoſe ſuccours, there being no place for to receive them at their landing; yet did *Mac Eggan*, the Apoſtolical Vicar, revive the fury of the Rebells, but he was ſlain the latter end

Fowl. Hiſt. p. 486, &c.

Anno 1602.

of this year, fighting at the head of his Men, with a Sword drawn in one hand, and his Breviary and Beads in the other.

We have ſeen the Pope approving this Rebellion, ſo that the Divines of his Church could doe no leſs than follow the Dictates of their Supreme Head, which the Jeſuites of *Salamanca* did this year by a Declaration of theirs; in which they reſolve, * *That we muſt hold for certain that the Pope hath power to bridle and ſuppreſs thoſe who forſake the Faith:* And having farther ſtated the Queſtion, they proceed to affirm, *That it is lawfull for any Catholick to aſſiſt* Tyr-Oen, *and that with great Merit, and good Hope of eternal Reward, becauſe it is by the Pope's Authority, that all ſuch Romaniſts as take part with the Engliſh ſin mortally, and cannot be ſaved, or receive Abſolution, till they forſake the Engliſh Army; and thoſe are in the ſame condition who give the Engliſh any Tribute, except ſuch as the Pope hath given them leave to pay,* (ſo that they are to be Subjects no longer than the Pope pleaſes.) And then they proceed to ſhew, *That the Bull in favour of the Rebells was not procured by ſurreption, but proceeded from the Pope's own Inclination to them, and that the permiſſion given to the Roman Catholicks to obey her, extended only to ſuch Obedience as doth not oppugn the Catholick Religion, which the aſſiſting Her againſt* Tyrone *doth.* And this Declaration is dated the ſeventh of *March.* 1602.

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* *Tanquam certum eſt accipiendum, poſſe Rom. Pontif. fidei deſertores, armis compellere ac coercere;-- poſſe quoſcunque Catholicos Hugoni O Neal in præd. bello favere, idque magno cum merito, & ſpe maxima retributionis æternæ; cùm enim bellum gerit authoritate ſummi Pontificis.--- Eos omnes Catholicos peccare mortaliter, qui Anglorum caſtra—— ſequuntur; nec poſſe illos æternam ſalutem conſequi, nec ullo Sacerdote à ſuis peccatis abſolvi, niſi prius reſipiſcant, ac Caſtra Anglorum deſerant. Idémque de illis cenſendum eſt qui illis tribuunt, præterea Tributa conſueta quæ ex Summi Pont. Indulgentia & Permiſſione eis licet Anglis Regibus——ſolvere —— Surreptio intervenire non poteſt, nulla narratur Petitio eorum in quorum favorem expeditur; at Summus Pont. apertè in illis literis docet ſe & Anteceſſores ſuos ſponte exhortatos fuiſſe ad illud bellum gerendum Hibernos.---Permiſſum eſt etiam Catholicis Hæreticæ Reginæ id genus obſequii præſtare quod Catholicam Religionem non oppugnet.—— Datum Salamanticæ, 7. Martii. 1602.*

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Fowl. p. 495.

And it could be nothing leſs than ſuch an extraordinary encouragement, that could render the Iriſh ſo audacious as they were upon the Queen's Death; in *Limrick* they ſeized the Churches, and ſet up Maſs in them; the ſame they did at *Waterford*, in the Cathedral, and at the Seſſions Houſe they pulled down the Seats of Juſtice; in *Cork* they refuſed to proclaim the King, and by Force oppoſed the Commiſſioners; they went in a ſolemn Proceſſion, took the Sacrament to ſpend their Lives in defence of the Roman Catholick Religion; wrote to ſeveral Cities to aſſiſt them, ſeized upon the King's ſtores, and aſſaulted his Forces, alledging that he could not be lawfull King, becauſe he was not appointed by the Pope.

1603.

Fowl. p. 494.
Hiſt. of the Iriſh Remon. Pref. *p.* 11.

And for their farther ſatisfaction the Univerſity of *Salamanca*, ſubſcribed the Declaration which the Jeſuites made the year before; and the Divines of *Valedolid* did the ſame.

* See it at large in *Hiſt. Jeſuit. p.* 160. *Pro regula indubitata habent quod ille excommunicandorum Regum poteſtatem habeat, quod Rex excommunicatus nihil ſit aliud quam Tyrannus, cui Populus rebellare poſſit; --- quod omnes Regnicolæ qui minimum in Eccleſia ordinem habeant, ſi quodcunque crimen committant, illud pro læſæ Majeſtatis crimine haberi non poſſit, propterea quod Regum ſubditi non ſint, nec ad eorum juriſdictionem pertineant.*

About this time the Jeſuites laboured to get the Sentence of their Baniſhment out of *France* reverſed, the Pope interpoſing his Mediation in their Favours, upon which the Parliament of *Paris* attempted to diſſuade the King from conſenting to it by a long * Oration; alledging, *That it was their avowed Doctrine, That the Pope hath a Power of Excommunicating Kings; that a King ſo Excommunicated by his Holineſs, is no other than a Tyrant, whom the People may oppoſe; that Clergy-men are exempt from the Prince's Power, are none of his Subjects, and cannot be puniſh'd by him for any Crimes:* And having

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enumerated ſeveral of their Treaſons, they affirm, † *That it is abſolutely neceſſary for them to renounce theſe Doctrines, or elſe* France *cannot with ſafety admit them to return.*

† *Oportet igitur ut illi qui tenent, & in regno veſtro manere volunt, eas publicè in ſuis Collegiis abjurent.*

But though they were very deſirous of Admiſſion, they would not renounce thoſe Poſitions for it; however by importunity, and the ſolicitation of the Pope, and others, they were at length received, but upon Conditions, ‖ Two of which were, *That they ſhould build no Colleges without expreſs Permiſſion from the King; and that one of their number ſhould be always near the King, to be accountable for the Actions of the Society.*

‖ *Hiſt. Jeſ.* p. 494. *Ne ulla Collegia ---ſine expreſſa Regis permiſſione inſtituant.--- Ut ſemper aliquem habeant, natione Gallum, qui Regi à Sacris concionibus eſſet, & de omnibus negotiis rationem totius Societatis nomine ipſi reddere poſſit.*

Thus were they admitted, but marks of Diſtruſt ſet upon them; though they have, by their Addreſs, turn'd the latter of theſe Conditions, which was at firſt deſign'd for their Diſgrace, into a mark of Honour, the King's Confeſſour being ever ſince a Jeſuite.

Though the Gun-powder Plot was not ripe for Execution till two years after, yet they were conſulting about it at this time; when after a long complaint of their Grievances, Mr. *Percy* told Mr. *Cateſby*, that there was no way but to kill the King, and he was reſolv'd to doe it: But that Gentleman deſired him not to be ſo raſh, for he had laid a ſurer Deſign, which would certainly effect it, without any danger to themſelves; and then imparted to him the Contrivance of blowing up the King and Parliament.

Account of the Proceed. p. 164.

Hiſt. of the Gun-powder Plot. p. 5.

† Acct. of the Proceedings, p. 67.

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Which Deſign in *May*, the following year, the Conſpiratours obliged themſelves by Oath upon the Holy Sacrament to keep ſecret; † *Catesby* juſtifying the Action by the *Breves* which the Pope had ſent to exclude King *James*; it being as lawfull to caſt him out as to oppoſe his Entrance; and *Bates*, another of the Conſpiratours, was aſſured by the Jeſuite *Greenwell*, that the Cauſe and Action were good, and therefore it was his Duty to conceal it.

Ibid.

Upon the approaching of the Parliament they began to work, endeavouring to make a Mine under the Parliament-houſe; but ſoon after *Percy* hired a Cellar, in which they ſtowed the Gun-powder, with Billets heap'd upon it, to hide it in caſe of ſearch.

Fowl. Hiſt. p 513. An Account of the Proceed. p. 168. † *Ib.* p. 58 59. Hiſt. of the Gun-powder Treaſon p. 17. *Wilſon*'s Hiſt. of K. *J.* p. 31.

1605.

The *May* before the Plot was to be executed there was an Inſurrection of the Romaniſts in *Wales*, but it was ſoon ſuppreſt; yet all things went on in order to the fatal blow; when about a week before the Parliament was to ſit, the Deſign was diſcovered, and ſo prevented; upon which the Conſpiratours flew into † Rebellion, but were all either killed or taken by the Sheriff of *Worceſterſhire*

|| Account of the Proceed. p. 6.

See his Papers at the end of the Account, p. 241, &c.

The || King in his Speech to the Parliament ſoon after, told them that *Faux* confeſſed that they had no other cauſe moving them to the Deſign, but merely and only Religion; which was acknowledged by Sir *Everard Digby* at his Tryall, to be the chief Motive which enduced him to make one among them, and which he reſolved to hazard his Life, his Eſtate, and all, to introduce; proteſting, that if he had thought there had been the leaſt ſin in the Plot, he would not have been of it for all the World; and the Reaſon why he kept it ſecret, was becauſe thoſe who were beſt able to judge of the Lawfulneſs of it, had been acquainted with it, and

given

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The Perſons, upon whoſe Authority he ſo much relied, were the Jeſuites, who aſſerted the holineſs of the Action; for *Garnet*, their Superiour, had affirmed that it was lawfull, and Father *Hammond* abſolved them all after the Diſcovery, when they were in open Rebellion; and *Greenwell*, the Jeſuite, rode about the Countrey to excite as many as he could to joyn with them; nay, † *Garnet* confeſſed that *Catesby* in his name did ſatisfie the reſt of the Lawfulneſs of the Fact. * *Parſons* had kept a Correſpondency with that Jeſuite to promote it, and at the ſame time (not willing to diſcover it to them, and yet deſirous of their Prayers,) || ordered the Students of his College at *Rome* to pray for the Intention of their Father Rectour: And after the Diſcovery, * Father *Hall*, encouraged ſome of the Traitors, who began to doubt that the Action was unlawfull, ſeeing God had defeated it in ſo providential a manner, telling them, that we muſt not judge of the Cauſe by the Event; that this was no more than what happened to the Eleven Tribes when they went up at firſt to fight againſt *Benjamin*, and that the Chriſtians were often defeated by the Turks; nay, ſo highly was it approv'd by that Order, that, not to mention here the Honours done to the Conſpiratours, ſince their Deaths, ſeveral Jeſuites gloried in, and bragg'd of it; for a little before the Diſcovery, Father *Flood* cauſed the Jeſuites at *Liſbon* to ſpend a great deal of Money in Powder, on a Feſtival day, to try the force of it, and perſuaded one *John How*, a Merchant, and other Catholicks, to go over into *England*, and expect their Redemption there: And Father *Thompſon* was wont afterwards to boaſt to his Scholars at *Rome*, how oft his Shirt

Account of the Proceedings, p. 105, 172.

† *Cauſab. Ep. ad Front. Ducæum*, p. 99. *Lond.* 1611. 4to.

* Account of the Proceed. p. 175.

|| *Fow.* p. 509.

* Account of the Proceed. p. 172.

† *Robinſ.* Anat. of the Engliſh Nunnery at *Liſbon*, p. 8. *Lond.* 1630. 4to.

Fowl. p. 510.

was wetted with digging under the Parliament Houſe.

Fowlis, p. 509.

In his Papers *ubi ſupr.* p 250.

And that the Pope himſelf was concerned in the Deſign is more than probable, for it is confeſſed by a Jeſuite that there were three Bulls granted by him, which ſhould have been publiſhed if the Conſpiracy had ſucceeded ; and Sir *Everard Digby* hath left it under his hand, that it was not the Pope's mind that any Stirs ſhould be hindered which were undertaken for the Catholick Cauſe.

* *Copley*'s Reaſons, p. 22.

* Vindication of the Hiſtory of Gunp. Tr. p. 74.

The Pope's carriage after the Diſcovery is another ſhrewd Argument that he was privy to the Plot, for he not only made no Declaration either by Word or Writing in abhorrence of it, but when * *Greenway*, one of the Conſpirators, eſcaped to *Rome*, he advanced him to the Dignity of Penitentiary, and † *Gerard*, another, was a Confeſſour at St. *Peters* in the ſame City.

† *Fowl.* p. 509.

**Copley*'s Reaſ. p. 21.

This execrable Conſpiracy appeared ſo horrid and unworthy, not only of religious Men, but contrary to humane Nature, that † ſixteen of the Students under the Jeſuites at *Rome*, forſook the College, and ſome of them renounced the Roman Church; and * Mr. *Copley*, who had been a Prieſt ſome years, (as appears by his Reaſons, one of ſound Learning and judgment,) aſſures us, that it was one of the Cauſes of his Converſion.

Ib. p. 23.

* K. *James* Premon p 291. of his works.

† Account of Proceedings, p. 126.

Yet were there many found among the Romaniſts who juſtified the Deſign, hardly any condemning it: Thus the ſame Gentleman profeſſes, that though ſome termed it an inconſiderate Act, yet he could never meet with any one Jeſuite who blamed it. The * Conſpiratours juſtified themſelves, and even at their deaths would acknowledge no fault: And when † *Faux* and *Winter* were admitted to diſcourſe together in the Tower, they affirmed

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med, they were ſorry that no body ſet forth a Defence or Apology for the Action; but yet they would maintain the Cauſe at their Deaths; nay there was one who had the hardineſs to attempt * to juſtifie the Deſign from the imputation of Cruelty, becauſe both Seeds and Root of an evil Herb muſt be deſtroyed; And when ſome of the Plotters eſcaped to *Callis*, the Governour aſſured them of the King's Favour, and that though they loſt their Country they ſhould be received there; they replyed, That the loſs of their Country was the leaſt part of their Grief; but their ſorrow was that they could not bring ſo brave a Deſign to perfection.

And notwithſtanding *Garnet* was ſo deep in the Conſpiracy, yet † Mr. *Wilſon* placed him among the Martyrs, in his Engliſh Martyrology; and it is affirmed by * one who liv'd among them, that he and *Campion* are beatified by the Pope, which is the next degree to Canonization, and that every one of them is painted in the Jeſuites Churches, with the Title of Bleſſed Father; † and we are aſſured that *Garnet*'s Picture was ſet up in their Church at *Rome*, among their Martyrs, ſeveral years after; and * St. *Amour*, a Doctour of *Sorbon*, found his Pictures commonly ſold at *Rome*, in the year 1651. with this Inſcription, *Father* Henry Garnet, *hang'd and quarter'd at* London, *for the Catholick Faith*; by which they ſhew themſelves either Approvers of the Deſign, to that degree as to count it a point of their Faith, or elſe they muſt appear Deceivers of the People, and Slanderers of the Engliſh Nation, in affirming, that he dyed for his Religion, when he juſtly ſuffered for the moſt helliſh Conſpiracy

* See Key for Cathol. *p.* 434.

Hiſt. of the Gun-powder Treaſ. p. 29.

† *Copley*'s Reaſons, p. 22.

* *Robinſ.* Anat. p. 3.

† *Primarius quidem Baro Scotus, idemque ſpectatiſſimæ in Religione conſtantiæ, cum Romam veniſſet, in Templo illo Jeſuitarum, inter alios ſodalitatis illius Martyres, Henrici Garnetti effigiem vidit. Bernard. Giral. Patavi. pro Repub. Ven. Apolog.* p. 107.

* *St. Amour's Journal.* p. 53. *Lond.* 1664. *Fol.* ----*Pater Henricus Garnettus Anglus, Londini pro Fide Catholica ſuſpenſus, & ſectus.* 3. Maii. 1606.

that

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Fowl. p. 520.

that was ever laid; yet *Delrio,* and *Gordon,* two Jeſuites, went farther; the firſt in Proſecution of his Determination in the point which we mentioned before, compares him to *Dionyſius,* the *Areopagite*; the latter placing him in Heaven, deſires him to intercede there for the converſion of *England,* and it was once publickly prayed in *Louvain,* *O holy* Henry! *Intercede for us.*

Vindic. of the Sincer. of the Prot. Relig. p. 132. out of *Thuanus ad an.* 1604.

* *Tertul. Apol. c.* 35.

But they had deſigns elſewhere at the ſame time that this their holy Martyr was promoting their Cauſe in *England*; King *Henry* of *France* his Life was ſo burthenſome to the Jeſuites, that they were impatient, ſo that Father *Coton,* the King's Confeſſour, or rather Hoſtage for his Society, to be ſatisfied in the point, wrote down ſeveral queſtions which he had propounded to a Maid ſaid to be poſſeſſed, one of which was how long the King ſhould live; which is a capital Crime in itſelf; * *For* (as *Tertullian* long ſince argued) *who hath any buſineſs to make ſuch an Enquiry, except he hath deſigns againſt his Prince, or hath ſome hopes of advancement by his death.*

Cui autem opus eſt ſcrutari ſuper Cæſaris ſalute, niſi à quo adverſus illum aliquid cogitatur, aut poſt illam ſperatur & ſuſtinetur.——

**Fowl.* p. 455.

Idem. p. 456.

And as buſie was the Pope *Paul* the Fifth for the advancement of the Roman Cauſe, he fell out with the Duke of * *Savoy* this Year, for preſenting an Abbey to Cardinal *Pio*; and to ſhew his Authority over Princes and States, (which is a kind of depoſing them, and clear Evidence of Popiſh Principles,) when the Commonwealth of *Luca* made an Edict againſt the Proteſtants, though he liked the thing, yet he pretended they had no power in thoſe matters, and therefore commanded them to raze the Edict out of their Records, and he would publiſh one for the ſame purpoſe by his own Authority; and

Anno 1605. and when the State of *Genoa* prohibited ſome ſeditious Meetings of Eccleſiaſticks, he threatened them with Excommunication, and forced them to recall their Order.

Fowl. Hiſt. 456, &c. *Hiſtor. Jeſ.* p. 306.

But the *Venetians* would not be frighted by his Thunders, though he threatened them with the ſame Cenſure, if they did not ſpeedily revoke their Decrees concerning the building of Churches, and giving Lands to the Church, (which they had prohibited any to doe without the Senate's Order,) and required them to deliver two Clergymen, whom they had impriſoned for many horrid Crimes; concluding his *Breve* with an Aſſertion of his Power to deprive Kings, and that he had Legions of Angels for this Aſſiſtance.

Fowl. p 458.

1606. But when the Senate would not gratifie him in thus yielding their Rights to an Uſurper, the Pope told their Ambaſſadour, that the Exemption of Clergy-men from the Juriſdiction of the Magiſtrate was *Jure divino*, that his Cauſe was the Cauſe of God, and he would be obeyed; and therefore in a Conſiſtory of one and forty Cardinals he publiſhed a Bull of Excommunication againſt that State, wherein he declares, * *That by the Authority of Almighty God, and the Apoſtles* Peter *and* Paul, *the Duke and Senate of* Venice, *if within four and twenty days after the publication of the Bull they do not revoke their Decrees, are excommunicated; and if they continue obſtinate three days more, he lays an Interdict upon the whole State, forbidding the Clergy to perform Divine Offices in any part of their Dominions, and threatens far-*

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* *Authoritate omnipotentis Dei, ac B. Petri & Pauli Apoſtolorum ejus, ac noſtra, niſi Dux & Senatus intra viginti quatuor dies à die publicationis præſentium—computandos prædicta Decreta omnia, &c. revocaverint, &c.—excommunicamus, & excommunicatos nunciamus & declaramus. Et ſi dicti Dux & Senatus per tres dies poſt lapſum dictorum viginti quatuor dierum, excommunicationis ſententiam animo ſuſtinuerint indurato,—univerſum temporale Dominium dict. Reip. eccleſiaſtico Interdicto ſupponimus,—aliáſque etiam Pœnas contra ipſos—juxta ſacrorum Canonum diſpoſitionem—declarandi facultatem reſervamus.—Dat. Apr. 18. Anno 1606.*

farther Puniſhments, according to the ſacred Canons.

This Bull he expected would gain his point, by cauſing the Eccleſiaſticks to withdraw themſelves, and that the People, ſeeing themſelves deprived of Church-Offices, would run into Sedition; but the Event anſwered not his Expectation, for the People joined unanimouſly with the Senate; but the Jeſuites, and others, refuſed to celebrate Maſs, upon which they were baniſhed the Dominions of *Venice*; † *Fowlis* Hiſt. 1. 453, &c. after † which they did all they could to ſtir up the Common People: But not ſucceeding in this, the Pope publiſhed a Jubilee, granting Indulgence to all but thoſe of Interdicted places; this he expected would make the People murmur, but he was deceived in that point too; ſo that he declared in a full Conſiſtory that he would have War with the State of *Venice*, and called the Spaniards to his aid; but finding the Senate reſolute in Defence of their Rights, he was glad to recall his Bull, and make a Peace with them, and though he earneſtly preſſed for the Reſtauration of the Jeſuites, yet he could not obtain it.

Ib. p. 526, 527. About this time the Oath of Allegiance being eſtabliſhed by Law, the Romaniſts ſent to *Rome* to know what they ſhould doe in this Caſe, where it was conſulted by ſeven or eight of their learnedeſt Divines, who all agreed, that the Pope's Power of chaſtizing Princes is a Point of Faith, and conſequently cannot be denied without denying of the Faith; and the Pope told Father *Parſons*, and *Fitzherbert*, he could not hold thoſe for Catholicks who took the Oath; which he ſoon after declared by his *Breve*, addreſſed to the Romaniſts of *England*, *Septemb.* 22. 1606. wherein he affirms, † *That they cannot, without moſt evident and grievous wronging of*

† *Non poteſtis abſque evidentiſſima graviſſi-*

Anno 1606. *of God's Honour, bind themſelves by the Oath, ſeeing it contains many things contrary to Faith and Salvation.*

máque divini honoris injuriâ obligare vos juramento,—— cùm multa contineat quæ fidei & ſaluti apertè averſantur.

1607. But when ſome Romaniſts who had taken it began to queſtion the *Breve*, willing to think it was obtained from his Holineſs by ſurreption; he ſent † another to undeceive them, wherein he blames them for entertaining ſuch thoughts, and aſſures them, *That it was written upon mature deliberation, and therefore they are bound fully to obſerve it, rejecting all interpretation to the contrary*; upon which ſeveral who were willing before refuſed it, ſome of whom were impriſoned.

* *Aug.* 23. 1607.

Decrevimus vobis ſignificare Literas illas poſt longam & gravem de omnibus quæ in illis continentur deliberationem adhibitam fuiſſe ſcriptas; & ob id teneri vos illas omnino obſervare, omni interpretatione ſecùs ſuadente rejectâ.

It is an hard thing for men accuſtomed to doe evil to learn to doe well, which Truth *Tyr-Oen* is a great Example of, for notwithſtanding after his frequent Rebellions he was pardoned by King *James*, and received into favour, yet returning into *Ireland* he began new Contrivances, and fearing he was diſcovered, fled this year into *Flanders*, which cauſed the King to publiſh a ſevere Proclamation againſt him; from thence he went to *Rome*, where he was maintained at the Pope's charge till his death.

Fowlis's Hiſt. p. 495.

This ſame Year *Parſons* publiſhed his Treatiſe tending to Mitigation, wherein he labours to take off the imputation of rebellious Principles from the Romaniſts, and yet he tells us in the ſame Book, “ That this is Catholick Doctrine, that in publick “ Perils of the Church, and Common-Wealth, “ Chriſt our Saviour hath not left us wholly re-“ medileſs, but beſides the natural Right which “ each Kingdom hath to defend themſelves, in cer-

Treatiſe of Mitigation, p. 176.

“ tain

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“ tain caſes, he left alſo ſupreme Power in his High
“ Prieſt, and immediate Subſtitute, to direct and
“ moderate that Power, and to add alſo of his own
“ when extraordinary Need requireth, though with
“ great deliberation. Where we have a plain juſtification of the Pope and People's Power to depoſe and reſiſt their Princes, a moſt excellent Argument to clear the Papiſts of Diſloyalty.

Hiſt. Jeſuit. p. 332.

Hiſt. Jeſ. p. 261.
Vindicat. of Prot. Relig. p. 1133.

Though we find no Plots diſcovered this year in *England*, yet in *Tranſilvania* the Jeſuites were employed in poiſoning *Stephen Potſcay* the Prince: And in *France* Father *Cotton* recommended a Spaniard to the King, who had not been in the Court many hours, when the King had Intelligence of his coming from *Barcellona* purpoſely to poiſon him; upon this he ſent for Father *Coton*, who deſired his Majeſty not to give any Credit to the advice; and when the King ordered him to produce the Spaniard, he pretended to ſeek him, but at his return told his Majeſty that he was eſcaped, and he could not find him.

Fowl. p. 529, 530, 531.

Si intra tempus hoc facere diſtulerint, eos facultatibus & privilegiis omnibus—prives.

1608. This year the Pope ſent another *Breve* into *England*, directed to the Arch-Prieſt, *forbidding him to take the Oath, and commanding him to deprive all Prieſts of their Faculties who took it, except they immediately renounc'd it; prohibiting likewiſe the reſort of any to the Proteſtant Churches.*

At the ſame time Divines of *Italy*, *Germany*, and *France*, wrote againſt it; all grounding their Exceptions upon this, that it takes away the Pope's Power of Depoſing Kings.

Hiſtor. Jeſuit. p. 297.

Idem, p. 226, 227, 228.

1609. So rebellious had the Writings and Practices of the Jeſuites been, that the *Bohemians* petition'd the Emperour againſt them; and the *Valeſian* Magiſtrates refuſed to admit them, becauſe wherever they came they diſturbed the publick Peace, and were

Anno 1610.

were under ſuch a tie of blind Obedience, that if their Superiour enjoin'd them a treaſonable Attempt they muſt obey.

They had made it their Buſineſs, for ſome time, to endeavour to get footing in *Tranſilvania*, but when all their Importunity could not prevail, they engaged ſeveral of the Nobility in a Deſign againſt the Prince's Life, which proceeded ſo far that one of the Conſpiratours attempted to run him through, but was prevented, and ſeveral of his Companions taken, the reſt eſcaped.

Hiſt. Jeſuit. p. 332, 333. Vindic. of the Sincer. of the Plot. Relig. p. 135.

And now King *Henry* the Great of *France* having amaſſed a very conſiderable Treaſure, prepared for ſome great Deſign, which the Romaniſts grew ſo jealous of, that they ſecretly cauſed ſeveral to ſubſcribe their Obedience to the Pope, in a Book which was kept on purpoſe; it was half written through, and ſome names ſubſcribed in bloud; ſeveral Deſigns were formed againſt his Life, four *Piedmontiers*, a *Lorrainer*, and three others, conſpired his Death; advice was given of ſeveral other Plots from many other places, and Reports were ſpread in foreign parts that he was killed: Father *Hardy*, in his Sermon at St. *Severius* in *Paris*, reflecting upon the King's Treaſure, ſaid, *That Kings heaped up Treaſures to make themſelves feared, but there needed but a blow to kill a King.* All theſe were but Fore-runners of that horrid Murther which was committed in a few Weeks after by *Ravilliac*, once a Monk, who ſtabbed him to the Heart with a poiſoned Knife, as he was going to the Arſenal in his Coach, ſo that he expired in an inſtant; upon his Examination he confeſſed that he reſolved to murther the King, who he ſuppoſed had a Deſign to make War upon the Pope, be-

Fow. p 471.

Ib. p. 470, &c.

Hiſt. Jeſuit. p. 261.

Hic quidem mos eſt Regum, ut ingentes Theſauros ad ſui amplitudinem & aliorum terrorem colligant, at ruſticulum unum ad Regem ſupprimendum ſufficere.

Hiſtor. Jeſuit. p. 260, 261. *Fowlis's* Hiſt. p. 471, 472.

cauſe

Anno 1610. cauſe making War againſt his Holineſs is the ſame as to make War againſt God, ſeeing the Pope was God, and God was the Pope; and that he had revealed his Deſign to the Jeſuite *d'Aubigny* in Confeſſion, and ſhewed him the Knife, and that he had heard ſeveral of that Order maintain the Lawfulneſs of it in their Sermons.

1611. *Hiſtor. Jeſuit.* p. 219, &c.

No ſooner was the King dead, but the Jeſuites deſired leave to teach Schools in their Colleges; which acqueſt the Parliament took into conſideration, and required that they ſhould firſt declare, That it is unlawfull for any Perſon to conſpire the death of the King; that no Eccleſiaſtick hath any Power over the Temporal Rights of Princes; and that all are to render the ſame Obedience to their Governours, which Chriſt gave to *Cæſar.* Theſe Poſitions were propoſed to them to ſubſcribe, but they refuſed to doe it without leave from their General; upon which they were prohibited by a Decree of Parliament to teach, and threatened with a farther Deprivation if they would not obey.

1613. *Fowl.* p. 348.

The Romaniſts had tried all manner of ways to deprive King *James* of his Life or Crown, but finding none ſucceſsfull, they had the Impudence to publiſh a Book this year, affirming, that His Majeſty was a counterfeit, and not the Son of Queen *Mary* of *Scotland.*

1614. See his Speech at large in his *Diverſes Oeuvres, Paris,* 1633. *fol.*

The Year following Cardinal *Perron*, who had been one of the young Cardinal of *Bourbon*'s Party againſt King *Henry* the Fourth, in the Aſſembly of Eſtates in *France*, aſſerted not only that Subjects may be abſolved from their Allegiance, and Princes depoſed in caſe of Hereſie, but that they who hold the contrary are Schiſmaticks and Hereticks. This Speech was made to divert the Eſtates from impoſing an Oath like our Oath of Allegiance; which

Deſign

Anno 1614. Deſign ſo diſturbed the || Pope, that he affirmed the Voters of it were Enemies to the common Good, and mortal Adverſaries to the Chair of *Rome*.

|| *Fenw.* p. 52.

And about the ſame time *Suarez* printed his Book at *Colen*, wherein he teaches, that Kings may be put to Death by their own Subjects; which Treatiſe came into the World with the Approbation of the Biſhop of *Conimbria*, of *Silvis*, and *Lamego*, and the Univerſity of *Alcalum*, with ſeveral others.

His *Defenſ. Fidei Catholicæ* -- See *Brutum Fulmen*, p. 205, &c.

In *Scotland* one Father *Ogelby*, a Jeſuite, was taken, who being asked whether the Pope be Judge in Spirituals over His Majeſty, refuſed to anſwer, except the queſtion were put to him by the Pope's Authority; but affirmed that the Pope might excommunicate the King; at his Trial he proteſted againſt the Judges, that he could not own them, for the K. had no Authority but what was derivative from his Predeceſſours, who acknowledged the Pope's juriſdiction; adding, *If the King will be to me as they were to mine, he ſhall be my King, otherwiſe I value him not: And as for that Queſtion, Whether the K. depoſed by the Pope, may be lawfully killed, Doctours of the Church hold the affirmative not improbably, and I will not ſay it is unlawfull to ſave my Life.*

Frankl. Annal. p. 6, 7.

In *France* ſeveral of the Princes raiſed Commotions, which were appeaſed with conferring places of Truſt and Honour upon the chief among them, who were headed by the Prince of *Conde*; Fruits (as the Hiſtorian obſerves) accuſtomed to be reaped in *France*, from that which in other places is puniſhed by the Executioner.

Nani's Hiſtory of *Venice*, p. 33, 34.

1615. Not ſatisfied with their Honours, they took arms again under the ſame Leader, and paſſed the *Loire*; but the Prince of *Conde* falling ſick, Matters were compoſed by the Endeavours of the Engliſh Ambaſſadour, and ſome others.

Ib. p. 58, 59.

In *Savoy* Conſpiracies were formed againſt that Anno
Nani's Hiſtory of *Venice*, p. 65, 99. Duke's Life, and to deliver up the Prince, his Son, 1616.
to the Spaniards, but timely diſcovery prevented 1617.
them, and preſerved the Duke from another Deſign of ſome who undertook to poiſon him.

The next Year the Jeſuites were baniſhed *Bohemia*, 1618.
Hiſt. Jeſuit. p. 297, 299. and *Moravia*, for coining Money, and ſowing
Diſſentions between the Magiſtrates and People,
* *Nani*, p. 121, 122. and a Plot was diſcovered at * *Venice*, againſt the
Senatours, whom the Conſpiratours deſigned to
murther, by a ſudden Inſurrection, (aſſiſted by the
Marqueſs of *Bedmar*, Ambaſſadour from *Spain*, and
the Duke of *Oſſuna*, Viceroy of *Naples*,) and make
* Conſp. of the *Span.* agt. the State of *Venice*, p 15, 16. *Lon.* 1675. 8vo. an utter ſubverſion of the State; * this was carried
on, in conjunction with the Spaniards, by thoſe Citizens, and others, who were the Pope's Partiſans,
and a number of Factious Perſons, diſcontented with
the Actions of the Senate, who longed for a change,
and would ſtick at nothing to effect it. And in
† *Nani* p. 124. *France* the † Queen Mother being impriſoned, the
Duke *D' Eſpernon*, with a ſtrong Party, rebelled in
her Defence; but before the King's Army was come
up againſt him, he procured his Pardon, and the
Liberty of the Queen.

Soon after this the Jeſuites were driven out of 1619.
|| *Hiſt. Jeſuit.* p 300, 301. || *Hungary*, and *Sileſia*, for their ſeditious Practices;
* *Nani*, p 151. and * another Rebellion broke out in *France*, which 1620.
† *Id.* p. 159. the King marched in Perſon to ſuppreſs: † In the
Valteline the Revolt was univerſal, the Governours
of Provinces, and the Heads of Families, were all
murthered, and under pretence of defending the Roman Catholick Religion, all manner of outrages
were committed, and a new form of Government
erected; theſe Broils continued ſome time, and the
bitterneſs of the Papiſts was ſuch, that they would
make no accommodation, if the Proteſtants were
tole-

Anno 1620. tolerated there; * ſo that if a Proteſtant Bailiff be ſent among them, he cannot publickly exerciſe his Religion.

* Burnet's Trav. p. 81.

1622. At this time the Match between Prince *Charles* and the *Infanta* was proſecuted, at leaſt with a ſeeming willingneſs on both ſides, and being to have ſome Romiſh Prieſts of her Houſhold, the Pope urged very earneſtly that they might be exempt from His Majeſty's juriſdiction, ſo very diligent he was in catching at any ſhadow which might ſeem to favour the Exemption of the Clergy.

Wilſon's *Hiſt. of Great Brit.* p. 203.

1625. Three Years after this *Sanctarellus* his Book was printed at *Rome*, wherein the Depoſing Power was aſſerted in its utmoſt latitude, and though Father *Coto*, and two other Jeſuites, were required to anſwer it, yet no reply appeared; the former affirming before the Parliament, that though he diſapproved the Doctrine in *France*, yet he would aſſent to it if he were at *Rome*.

Fowlis, p. 476.

Miſter. Pret. 60, 61.

Sen. *Quid ſi eſſetis Romæ?* *P. Coto. Mutaretur nobiſcum cœlo animus, ſentiremus ut Romæ.*

1626. The Oath of Allegiance being vigorouſly preſs'd in *England*, the Pope ſent a Bull to the Romaniſts, exhorting them to continue firm, * and *let their Tongue rather cleave to the Roof of their Mouth then permit the Authority of St.* Peter, *to be diminiſhed by that Oath*; and commanding them ſtrictly to obſerve the *Breves* of Pope *Paul* the Fifth; and † Father *Fiſher* juſtified *Suarez*, and the Doctrine of his Book, asking, what could be found prejudicial in it to Princely Authority; and affirming that if it contained any ſuch thing it would not be permitted in Catholick Kingdoms.

* See Baiting of the Pope's Bull, *in init.*--- *ad hæreat lingua veſtra faucibus veſtris, priuſquam authoritatem B. Petri eâ jurisjurandi formulâ imminutam detis.*

† *Jeſuits Reaſons unreaſonable*, p. 116.

1627. We have mention'd that the exemption of the Clergy was deſired by the Pope in the Treaty for the

Ruſhworth's Collect. part. 1. p. 427.

the Spaniſh Match; and now his Emiſſaries in this Nation affirmed that the King could have nothing to doe with her Majeſties Chaplains, becauſe he was an Heretick; and his Holineſs threatned to declare thoſe to be Apoſtates who ſhould ſeek their Eſtabliſhment in the Queens Family from the King. Anno 1627.

1628. But though theſe were plain Indications of what they deſired, yet they kept their Deſigns ſo ſecret, that they were not diſcovered till ſome time after; but there was a Conſpiracy detected at *Genoa*, which, if it had not been prevented, would have ended in the Murther of the Nobility, and Alteration of the Government.

Nani's Hiſtory of *Venice*, p. 283.

1629. And the next Year a Plot was detected in *Mantua* againſt the Life of the Prince, and ſome Officers apprehended, who would have betray'd *Viadana* to the Governour of *Millan*.

Idem. p. 3 2.

In *Ireland* the Papiſts aſſaulted the Archbiſhop of *Dublin*, wounded ſeveral of his Followers, and forced him to fly for his Life; following him in a tumultuous manner along the ſtreets; and that they had ſeveral ſeditious Deſigns in hand at the ſame time, is evident from the Confeſſion of † *Mac-Enerry*, a Dominican, who for this very reaſon left the Church of *Rome*, becauſe of her rebellious Doctrines, and the many Conſpiracies he had taken an Oath of Secreſie to conceal, which he obſerved inviolably; and though he informed the Biſhop of *Limrick*, that there were many Plots then contriving againſt his Majeſty's Government, yet for his Oaths ſake he would not name any Perſons who were concerned in them. 1620.

Foxes & Firebrands; pt. 2. p. 72, 73.

† Hunting of the Rom. Fox, p. 216, 217.

1632. The Duke of *Orleance* had retired in diſguſt from Court ſome years ſince, and was received by the Duke of *Lorrain*; but being forced this year to leave that retreat, he went to *Bruſſells*, from whence, aided

Nani's Hiſtory of *Venice*, p. 310, &c.

Anno aided by the Spaniards, he marched at the head of an Army into *France*, but was defeated, and ſeveral of his Adherents executed.

1633. While *France* was thus almoſt continually peſtered with Rebellions, the Deſigns of the Papiſts ripened apace in *Ireland*, ; they had erected Friaries, in the Countrey inſtead of thoſe which were diſſolved in *Dublin*; and even in that City they had a College of Students, whereof Father *Paul Harris* was Dean, and at a Synodical meeting of their Clergy, they decreed, that it was not lawfull to take the Oath of Allegiance.

Bp *Bedell.*

Long's Hiſtory of Plots, p.100.

1640. If it were not that all the Deſigns of that Party from the Year 1630. to 1640. were ſummed up, and perfected in the Rebellion in *Ireland*, and the execrable Civil Wars of *England*, I ſhould wonder how they came to be ſo ſtill, and that no more Conſpiracies were diſcovered, beſides that great one which *Andreas ab Habernsfield* was informed of in *Holland*, and of which he ſent the King an Account, under the hand of the Diſcoverer, who affirms, that one *Maxfield* was ſent into *Scotland*, to ſtir up a Rebellion there, and that the King was to be poiſoned; for which end they kept a ſtrong Poiſon in an Indian Nut, which he had often ſeen: They had likewiſe another Deſign, if they could prevail upon the Scots, or diſcontented Engliſh, to rebell, that thereby the King ſhould be ſtraitened, and forced to depend on the Papiſts for aſſiſtance, and then they would make their own Terms, and ſecure to themſelves a publick Liberty, which if he refuſed to conſent to, they would not only deſert him, but diſpatch him with the Indian Nut, which they reſerved on purpoſe.

See whole Account publiſhed under this Title, The Deſigns of the Papiſts, *Lond.* 1678. 4to.

He gives alſo an Account of the Perſons concerned in the Plot, among whom were ſeveral Ladies of Quality, for whoſe Encouragement the Pope ſent

a *Breve*

Anno 1640.

a *Breve* to Sir *Toby Mathews*, one of the principal Conſpiratours, wherein he exhorts him, and the Women engaged with him, to proceed with diligence in the Deſign; aſſuring them, *That he did not deſpair to ſee the Authority of the Holy See (which was ſubverted in* England *by a Woman) again reſtored in a very little time, by the Endeavours of thoſe Heroick Ladies.*

See it in *Frankland*'s Annals, p. 865, 866.

Non diffidimus,---- quia ſicut occaſione unius Fœminæ Authoritas Sedis Apoſtolicæ in Regno Angliæ ſuppreſſa fuit, ſic nunc per tot Heroicas Fœminas,---- brevi modò reſtituenda ſit.----

1641.

This *Breve* is an unanſwerable Evidence that the ſucceeding Troubles derived their original from the inſatiate Luſt of Rule which poſſeſſed the Pope, who herein approves of thoſe very Methods which afterwards proved the Ruine of that excellent Prince, and ſo miſerably diſtracted theſe poor Nations.

But he appeared more publickly an Abbettor of the Iriſh Maſſacre and Rebellion, wherein ſo many thouſand Proteſtants were murthered in cold bloud, ſending his Nuncio to aſſiſt, and affording them all the aid that he was able to give; a Deſign laid with ſo much ſecreſie, and executed with ſo much cruelty, that nothing but the very Spirit of Popery could be barbarous enough to engage in it; in proſecution of which they did all they could totally to beat the Engliſh out of the Kingdom.

See the Hiſtory of the Iriſh Rebellion, *fol.*

The ſame year the Marqueſs de *Villa-Real*, the Duke *de Camina*, and the Marqueſs *d'Armamar*, who by the Inſtigation of the Archbiſhop of *Braga*, had undertaken to kill the King of *Portugal*, Father to Her Majeſty the Queen Dowager of *England*, and to fire the Ships and the City in ſeveral places, that they might have the better opportunity to promote the Intereſt of the Spaniards, were put to death.

Nani's Hiſt p. 493

Nor

Anno 1641. Nor did *France* yet enjoy any more quiet, where the Count *de Soiſſons*, and the Duke of *Guiſe*, and others, raiſed a Rebellion, and routed the King's Army, but the Count being ſlain with his own Piſtol, the Confederacy was ſoon broken.

Nani's Hiſt. P. 495, &c.

1642. Yet the very next Year the Duke of *Orleance* combined with the Spaniards, who were to aſſiſt him with Forces for a new Rebellion.

Id. p. 535.

The Pope had involved *Ireland* in Bloud the former year, and in this the Wars began in *England*, where ſeveral † Prieſts were found among the dead at *Edghill* Battle; but the Endeavours of his Holineſs to encreaſe thoſe miſerable Confuſions, were managed with all imaginable Secreſie, while the Iriſh were openly commended by him, and * aſſured of his Prayers for their ſucceſs in his *Breve* to *Owen O Neal*, dated *Octob.* 8. 1642. and ſo willing was he to lay hold on all occaſions for the exerciſing his Depoſing Power, that becauſe the † Prince of *Parma* offended him, he declared him to have incurred the greater Excommunication, and deprived him of all his Dominions and Dignities.

† *Long*'s Hiſt. of Plots, p. 64.

* *Nos divinam Clementiam indeſinenter orantes, ut adverſariorum conatus in nihilum redigat, &c.*

See it at large in the Append. to the Hiſt. of the Iriſh Rebel. p. 59.

† *Nani*'s Hiſt. p. 515.

1643. But not content with ſending the forementioned
Breve to *O Neal*, his Holineſs granted a Bull of
plenary Indulgence, *May* 25. 1643. to all the Ca-
1644. tholicks in *Ireland*, who joined in the Rebellion;
which was proſecuted as fiercely as the Pope could
deſire, and a defence of it ſet forth by
1645. an † Iriſh Jeſuite in *Portugal*, (though
the Title-page mentions *Franckfort*,)
who aſſerts, *That the Engliſh Kings
have no Title or Right to* Ireland ; *that
if they had, yet it is the Duty of the Iriſh
to deprive them of their Rights, ſeeing*

Hiſt of the Iriſh Remon. Pref. p.

† *Diſputatio Apolog. de jure Reg. Hibern. pro Cath. Hibern. adverſ. Heret. Anglos*, p 65. cited by *Walſh* in the Hiſtory of the Iriſh Remonſtrance, p 735, 737. in theſe words:

Ordines Regni optimo jure poterant ac debebant omni do-

they

minio Hiberniæ privare tales Reges, poſtquam facti ſunt Hæretici atque Tyranni —— Hoc enim jus & poteſtas in omni Regno & Republica eſt —— Jam ſi conſenſui Regni in hac re accederet Authoritas Apoſtolica, quis niſi Hæreticus, vel Stultus audebit negare quod hic affirmamus, & Doctores Theologi, & Juris utriuſque periti paſſim docent, rationes probant, exempla ſuadent.

Anno 1607.

they are declared Hereticks, and Tyrants; that this Power of depoſing ſuch Princes is inherent in every State; but if the Authority of the Holy See be added to that Power, none but a Fool, or an Heretick, will deny what the Doctours of Divinity, and of the Civil and Canon Law, do generally teach, and which is confirmed by Reaſons and Examples.

Ld. *Clarendon* againſt *Creſſy*, p. 246.

And ſo far did the Pope approve of the Contents of thisBook, that when, ſoon after its publication, the Iriſh had ſubmitted to the King, and promiſed to aſſiſt him in his Wars, His Holineſs by his Nuncio took upon him to be their General, abſolved them from their Oaths, and impriſoned and threatened the Lives of thoſe who had promoted the peace, and deſired to return to the King's Subjection, which renewed the Rebellion again, and brought infinite Miſeries on that bigotted Nation.

* Bp. *Bramhall*'s Letters to A. B. *Uſher*, ap. *Uſher*'s Life & Letters, p 611.

At the ſame time above * an hundred of the Romiſh Clergy were ſent into *England* by Order from *Rome*, who the better to promote the Diviſions there, were inſtructed in ſeveral Trades, both handicraft and others; theſe, upon their arrival, were ordered to diſperſe themſelves, and give Intelligence every month to their Superiours abroad; accordingly they liſted themſelves in the Parliament Army, and kept a conſtant correſpondence with their Brethren, who for the ſame end ſerved under the King.

1609.

Id. p. 612.

The next year many of theſe Miſſioners were in conſultation with thoſe in the King's Army, to whom they ſhewed their Bulls, and Licenſes, for taking part with the Parliament about the beſt methods

Anno 1647.

thods to advance their Cauſe; and having concluded that there was no way ſo effectual as to diſpatch the King, ſome were ſent to *Paris*, to conſult the Faculty of *Sorbonne* about it, who return'd this Anſwer, That it is lawfull for Roman Catholicks to work Changes in Governments, for the Mother Church's advancement, and chiefly in an Heretical Kingdom, and ſo they might lawfully make away the King; * which Sentence was confirmed to the ſame Perſons by the Pope, and his Council, upon their going to *Rome* to have his Holineſs's Reſolution in the Point.

* Vindic. of the ſincerity of the Prot. Relig. p. 59.

And now thoſe of them who had before followed the King after his flight from *Oxford*, * agreed to deſert the Royal Cauſe; and, as one of them inform us, to ingratiate themſelves with the Enemy, by acting ſome notorious piece of Treachery; and Father *Carr*, who went by the name of Quarter-Maſter *Laurence*, declared, that he could with a ſafer Conſcience join with and fight for the Roundheads than the Cavaliers; in proſecution of which Reſolve they diſperſed themſelves into all the Gariſons of the King's Party, to endeavour the Revolt of the Soldiers to the Parliament; in which they ſucceeded as they had projected, my Authour being one of thoſe who ſeduced the *Wallingford* Horſe from their Obedience; and in *Scotland* the Lord *Sinclare*, a pretended Presbyterian, but a real Papiſt, commanded a Regiment of his own Religion, and it being a Maxim receiv'd among them, *That the ſureſt way to promote the Catholick Cauſe was to weaken the Royal Party, and advance the other*, they bent all their Endeavours to expedite and accelerate the King's Death; and His Majeſty having in the Treaty of the Iſle of *Wight* conſented to paſs five ſtrict Bills againſt Popery, the Jeſuites in *France*, at a gene-

* *Mutatus Polemo.* p. 4, 5.

Id. p. 6. 18. 26. 32.

Vindic. of the ſincer. of the Prot. Relig. p. 65.

ral meeting there, preſently reſolved to take off his Head; and this His Majeſty had notice of by an Expreſs from thence, but two days before his removal from the Iſle of *Wight*. Anno 1647.

Creſſey's Exomolog. p. 72. *Paris*, 1647. 8vo.

This Year Mr. *Creſſy* publiſhed the Reaſons of his leaving the Church of *England*, and turning Romaniſt, wherein obviating the Objection ſo often made againſt the Romaniſts about their rebellious Principles and Practices, he ſets down a Declaration, which he affirms that they were all ready to ſubſcribe, and which differs but little from our Oath of Allegiance: But here we may ſee what Credit can be given to the repreſentations of their Doctrines, which their Writers ſtudy to make as favourable as poſſible: For though Mr. *Creſſy* thought himſelf a good Repreſenter in this point, yet his Superiours were of another mind; and therefore that Edition was ſoon bought up, and in the next the Profeſſion of Obedience quite left out; and that this was not an omiſſion of the Printer, but the action of his Superiours, we are aſſured by an honourable Perſon from Mr. *Creſſy*'s own mouth, and we ſhall find in a little time, that the ſame form hath been condembed by the Pope himſelf.

Ld. *Clarendon* againſt *Creſſey*. p. 76, 77.

1648.

But the enſuing year, as it was dolefull to the Engliſh Nation, ſo it brought great diſturbances to the moſt potent Princes of *Europe*; in *France* the Pariſians roſe in Arms, ſhot at the Lord Chancellour *Sequier*, and wounded his Daughter, barricadoed the Streets, and forced the King to ſet the Counſellour *Brouſſell*, and other factious Perſons, at Liberty.

Priorato's Hiſt. of *France*, p. 11, &c. *Lond.* 1676. fol.

And at the Treaty at *Oſnebrugh*, when by ſeveral Articles of the Peace the poſſeſſion of Church Lands were aſſured to the Proteſtant Princes; the Pope diſpleaſed with it, took upon him to make void the

Anno 1648.

the Peace by a * ſpecial Bull, declaring all thoſe Articles unjuſt, and of no Force, and commanding the Princes concerned to obſerve his Bull; in which he renews his Claim to the ſuperiority over Princes, and particularly the Emperour, not only by the Bull in general, but by aſſerting, that || *the Electours of the Empire were eſtabliſhed by the Authority of the Biſhop of* Rome.

* *Declaratio SS. Dom. noſtri Innoc. divinâ Providentiâ Papæ* 10. *nullitatis articulorum nuperæ pacis Germaniæ, Religioni Catholicæ, Sedi Apoſtolicæ, & quomodo libet præjudicialium,*—— See it in *Hoornbeck Diſputat. ad Bull. Inn.* 10. † *Numerus ſeptem Electorum Imperii — Apoſtolicâ Authoritate præfinitus.*——

But to come to their Contrivances in *England*; where, when ſeveral Papiſts had ſubſcribed to ſome Propoſitions, importing the unlawfulneſs of murthering Princes, and breaking Faith with Hereticks; and that the Pope hath no power to abſolve Subjects from their Allegiance; the very ſame with the Declaration publiſhed the year before by Mr. *Creſſy*, this Action was condemned at *Rome*, where by a Congregation it was decreed unlawfull.

Hiſt of the Iriſh Remon. p. 523, 524.

And now in proſecution of the Pope and *Sorbon*'s Sentence the laſt year, that excellent Prince, King *Charles* the Martyr, was by their contrivances brought to the Block; which though they were willing to diſown now, yet at that time they were very ſollicitous to let the World know that they were the promoters of it; * the Friars of *Dunkirk* expreſſed great reſentment that the Jeſuites would engroſs to themſelves the Glory of that Work, whereas they had laboured as diligently and ſucceſſfully as any; and in ſeveral other places the Friars were very jealous, leſt that Order ſhould rob them of their part of the Honour: And the Benedictines were not a little carefull to ſecure their Land in *England* from the Jeſuites, for they thought their return ſure upon the King's Death; ſo that the Nuns

Vindic. of the Sincer. of the Prot. Relig. p. 66, 67.

contended vigorouſly among themſelves who ſhould be Abbeſſes in their own Countrey.

At the time of His Majeſty's Execution Mr. *Henry Spotſwood*, riding caſually that way, ſaw a Prieſt on Horſeback in the Habit of a Trouper, with whom he was well acquainted, flouriſhing his Sword over his Head in triumph as others did; he told Mr. *Spotſwood*, that there were at leaſt forty Prieſts and Jeſuites preſent in the ſame equipage, among whom was *Preſton*, who afterwards commanded a Troup of Horſe under *Cromwell*.

Foxes & Firebrands, part 2. p. 86.

Father *Sibthorp*, in a Letter to Father *Metcalfe*, owns that the Jeſuites were contrivers of this murther, and that *Sarabras* was preſent, rejoycing at it; one of the Prieſts flouriſhing his Sword, cryed, *Now our greateſt Enemy is cut off.*

Vindication of the Prot. Rel. p. 65.

When the News of this Tragedy came to *Roan*, they affirmed, that they had often warned his Majeſty, that if he did not eſtabliſh the Romiſh Religion in *England*, they ſhould be forced to take ſuch courſes as would tend to his Deſtruction; and now they had kept their words with him: And in *Paris* a Lady having been perverted from the Reformed Church by a Jeſuite, upon hearing her Ghoſtly Father affirm, that now the Catholicks were rid of their greateſt Enemy, by whoſe Death their Cauſe was much advanced, and therefore ſhe had no reaſon to lament, left that bloudy and rebellious Church, and continues a Proteſtant ever ſince.

Id. p. 58, 66.

But though, as Secretary *Morris* affirms, there are almoſt convincing evidences, that the Papiſts Irreligion was chiefly guilty of the murther of that excellent Prince; yet we are beholden to the guilty Conſciences of thoſe Gentlemen, that the World hath not been long ſince more fully ſatisfied, as to every particular; for Dr. *Du Moulin* in the firſt Edition of his Book

In his Letter to Dr. *du Moulin*, *Aug.* 9. 1673.

Idem. p. 64.

Anno 1648. Book *Ann.* 1662. had challenged them to call him to an Account for affirming, that the Rebellion was raiſed and promoted, and the King murthered by the Arts of the Court of *Rome*; the Book came to a fourth Edition, in all which he renewed the Challenge, and in the laſt in theſe words: *I have defied them now ſeventeen years to call me in queſtion before our Judges, and ſo I do ſtill*; affirming that certain Evidence of what he aſſerted ſhould be produced whenever Authority ſhall require it. Ib. p. 61, &c.

I remember once a Jeſuite attempted to prove the truth of the Nag's-Head Ordination, becauſe that Charge had been laid to our Church ſome years before any offered to confute it, or to produce the *Lambeth* Record, which he affirmed was an evident ſign that the thing was true, or elſe having ſuch means to confute it they would not have been ſo long ſilent; what then may we think of thoſe Gentlemen who had ſo heavy a crime charged on them, and yet for near twenty years together never called the Accuſer to account? *Id.* p. 60.

The Doctour always refuſed to produce his Evidences, till required by Authority; only he gives us this Account, That the Papers of Reſolution in favour of the Murther, when it was found to be generally deteſted, were by the Pope's Order gathered up and burnt; but a Roman Catholick in *Paris* refuſed to deliver one in his poſſeſſion, but ſhewed it to a Proteſtant Friend, and related to him the whole carriage of the Negotiation. And I am ſure if the Proteſtants had been under ſuch an Imputation, the Papiſts would make good uſe of their ſilence to prove their Guilt.

But farther to ſhew their averſion to the Royal party, no ſooner had the Rebels of *Ireland*, in conſideration of the ſtraits they were in, made a ceſſa-

See the Excommunication in the Appendix to the Hiſt. of the Iriſh Rem. p. 34. tion for ſome time with the Lord *Inchequin*, but the Nuncio excommunicated all who obſerved it; and upon the concluſion of a ſecond Peace with the Duke of *Ormond*, His Majeſty's Lieutenant, the Aſſembly of the Biſhops and Clergy at *James-Town* renounced it, and as much as in them lay, reſtored the former confederacy anew; but of this we ſhall have a farther account in its due place. Anno 1648. *Walſh*'s Letters in the Pref.

Hiſt. of the Iriſh Remon. p. 629. In the mean while *Reilly*, Vicar General to the A. B. of *Dublin*, betrayed the Royal Camp of *Rathmines* to Coll. *Jones*, Governour of *Dublin* for the Parliament, which ſervice he afterwards pleaded for himſelf to the ſafety of his Life, which was in danger for his cruel Actions in the Rebellion, and he well deſerved more than bare ſafety from thoſe men, that defeat being the total ruine of His Majeſty's Affairs in *Ireland*. 1649.

Priorato's Hiſt. of *France*, p. 49, &c. At the ſame time the Rebels in *France* encreaſed both in Inſolence and Power daily, the Coadjutour of *Paris* going to St. *Germains*, in obedience to the Queens Commands, was tumultuouſly ſtopt by the People, who hindered the Nobility from following the King, and broke their Coaches; the Parliament forbad all places to receive any Gariſons from the King, liſted men, and reſolved upon a War; the Duke *D'Elbeaſe*, Duke of *Lonqueirlle*, Prince *Marſilliack*, afterwards D. of *Rochfecault*, the Prince of *Conty*, and many other perſons of the greateſt Quality joining with them. Soon after *Normandy* and *Poictou* declared for the Pariſians, who ſent Deputies to call in the Spaniards to aſſiſt them; but theſe Troubles being in a little time appeaſed, new ones began in *Provence*, and *Guienne*, the Parliaments of thoſe Provinces, proſecuting the War with great fury, declared they would have no pardon from the King; and one *Gage*, a Prieſt, endeavoured to perſuade

Anno 1649. ſuade them to take the Sovereign Power on themſelves, which they declined; but to maintain the War they treated with the Spaniards for Aſſiſtance, both of Men and Moneys.

1650. This Year the Prince of *Conde* joined himſelf to the *Troudeurs*, which was the uſual Nickname of the diſcontented Party; but finding that they intended the advancement of *Chaſteau Neuf*, his mortal Enemy, he left them in diſguſt; however the Pariſians made ſeveral Inſurrections; and upon the Impriſonment of that Prince an open Rebellion broke out in *Berry*, whoſe Example was followed by *Normandy*, and *Burgundy*, to ſupport which the Spaniards agreed to contribute 2000 Foot, and 3000 Horſe, beſides great Summes of Money; and ſoon after the Parliament of *Bourdeaux* declared for the Rebells.

Id. p. 117, &c.

During theſe Tranſactions the Popiſh Biſhops of *Ireland* met at *James-Town*, publiſhed a Declaration againſt all that ſhould adhere to the D. of *Ormond*, His Majeſty's Lord-Lieutenant in that Kingdom; upon which my † Authour makes this remark, that if the Archbiſhops, *&c.* in *Ireland* will take upon them to declare againſt the King's Authority where His Majeſty hath placed it, they aſſume an Authority to themſelves that no other Clergy ever pretended to, and declare ſufficiently to the King, how far they are from being Subjects, or intend to pay him any Obedience longer than they are governed in ſuch manner, and by ſuch Perſons as they think fit to be pleaſed with.

See it at large, and the Duke's Anſwer to it, Hiſt. of the Iriſh Remonſt. Ap. p. 65.

† Hiſt. of the Iriſh Rebell. p. 261.

But not ſatisfied with refuſing Obedience to the King's Commiſſioner, the Confederates agreed, that if compounding with the Parliament ſhould be beſt for the People they ſhould doe it: And preſently after the Marqueſs of *Clauricard* had at their requeſt

Id. p. 276.

taken

Anno 1650.

taken the Government upon him in his Majeſty's Name, it was propoſed in their Aſſembly, that they might ſend to the Enemy to treat with them upon ſurrendring all that was left into their hands.

Thus did they chuſe rather to ſubmit to the Parliament, than obey the King, for they were not forced to that Submiſſion; the army of the Enemy having made no progreſs at that time, neither had it been fluſht with any new Succeſs.

1651.

Vindic. of the Prot. Relig. p. 69.

As forward was Father *Bret* to perſuade the Gentlemen who had defended the Caſtle of *Jerſey* for the King, to renounce the Royal Family, and Kingly Government, by taking the Engagement; affirming, that they were not to acknowledge any Supreme but the prevailing Power.

Priorato's Hiſt. of *France*, p. 245, 285, 308, 333.

All this while the Rebellion in *France* increaſed, the Pariſians took Arms, deſigning to ſeize the King; and the Prince of *Conde* fortified ſeveral places, and confederated with the Spaniards, whom, under the Conduct of the Duke of *Nemours*, he called into *France* to his Aſſiſtance, with which he maintained the War all this Year, to whom the Duke of *Orleance* joined himſelf, and with all his Intereſt increaſed the Party.

1652.

Tong's Hiſt. of Plots, p. 15, 16.

Vindic. of the Prot. Relig. p. 67, &c.

The next year Mr. *Tho. White* publiſhed his Book of the Grounds of Obedience and Government, wherein he aſſerts, That if a Prince governs ill he becomes a Robber, and the People may expell him, in which caſe they are not bound by any Promiſe made to him; and that they have no Obligation to endeavour the Reſtauration of a Prince ſo diſpoſſeſſed of his Dominions, but rather to hinder it; nay, though he were wrongfully driven out; and ſuch a Prince is abſolutely obliged to renounce all Right and Claim to the Government; and if he doth not, he is worſe than an Infidel. Thus after their Deſigns

Anno 1652. ſigns had effected the death of that good King, and expulſion of his late and preſent Majeſty, they contributed their Endeavours to hinder their return, and debauch thoſe who might attempt it; yet had ſome the confidence to commend this Gentleman to his late Majeſty, though the King knew him too well to take any notice of him.

That they deſigned to hinder the Reſtauration of the King, by an abſolute compliance with the uſurping Power, is affirmed by one of their Communion, who tells them that they were refractory to the Queen's Deſires at *Rome* for His Majeſty's Aſſiſtance, and that Collonel *Hutchinſon* could diſcover ſtrange Secrets about their treating with *Cromwell.*

Jeſuites Reaſons unreaſonable, p. 103, 104.

And it is certain that in *Ireland* there were ſeveral Precepts granted by the Archbiſhop of *Armagh*, and others, to pray for the ſucceſs of that Uſurper's Forces; while *Dominick Decupſy*, a Dominican, eſteemed a Perſon of great Holineſs, and *Long*, the Jeſuite, aſſerted, that the King being out of the Roman Church, it was not lawfull to pray for him particularly, or publickly on any other day except Good Fryday, as comprehended among the Infidels and Hereticks; and then only for the ſpiritual Welfare of his Soul, not for his temporal proſperity.

Hiſt. of Iriſh Rebellion, p. 241.

The Civil Wars continuing ſtill in *France*, our preſent Sovereign, then Duke of *York*, went into the King's Army; and the Princes being ſtraitened, called in the Duke of *Lorrain*, who with his Army marched to their Succour, ſo that they kept the Field all this and the enſuing Year.

Priorato's Hiſt. of *France*, p. 358, &c.

1654. *Anno* 1654. there was a Diſcourſe written by *Benoiſt de Treglies*, Collateral of the Council, or Regent of the Chancery of *Naples*, in which this Propoſition was maintained, *That when a Pope intends to exerciſe any Juriſdiction in a Countrey, he ought to*

St. Amour's Annals, p. 448.

let

Anno 1654. *let his Writs be examined by the temporal Prince, that ſo it may be known whether the Cauſes and Perſons contained therein be of his Juriſdiction:* Which Propoſition having been examined by the Inquiſition at *Rome*, at the expreſs command of the Pope, that Congregation declared it to be Heretical and Schiſmatical, prohibiting the Book, and threatening the ſevereſt cenſures againſt the Authour.

Baily's Life of Fiſher, p. 260, 261. *London*, 1655. 8vo.

1655. The following year affords us a farther evidence of the hopes the Romaniſts had conceived of the reſtauration of their Religion here; for Dr. *Baily*, at the end of the Life of *Fiſher*, Biſhop of *Rocheſter*, ſpeaking of the Lord *Cromwell*, and the great influence he had upon the proceedings in the beginning of the Reformation, expreſſes their hopes of his Party from the Uſurper, and his Counſels, in theſe words: *Who knows but that the Church may be healed of her Wounds by the ſame Name, ſithence the Almighty hath communicated ſo great a Secret unto Mortals as that there ſhould be ſuch a Salve made known to them, whereby the ſame Weapon that made the Wound ſhould work the Cure.* Oliva vera *is not ſo hard to be conſtrued* Oliverus, *as that it may not be believed that a Prophet, rather than a Herald, gave the common Father of Chriſtendom, the now Pope of* Rome, (Innocent X.) *ſuch Enſigns of his Nobility,* (viz. *a Dove holding an Olive Branch in her mouth,*) *ſince it falls ſhort in nothing of being a Propheſie, and fulfilled, but only his Highneſs running into her Arms, whoſe Embleme of Innocence bears him already in her mouth.*

Hiſt. of the Iriſh Remonſt. p. 740.

1658. Three years after this Popiſh Loyal Flattery, Father *Ferrall*, a Capuchin, preſented a Treatiſe to the Cardinals of the Congregation, *de Propaganda Fide*, propoſing ſome Methods to revive the Rebellion in *Ireland*, and drive out not only the Engliſh, but alſo all the Iriſh who were deſcended from the old Engliſh

Anno 1658. gliſh Conquerours, as not fit to be truſted in ſo holy a League; and about the ſame time Father **Reiley*, the Popiſh Primate, coming through *Bruſſels*, refuſed to kiſs the King's Hand, though ſome offered to introduce him: And to obtain favour with 1659. *Richard Cromwell*, he alledged that the Iriſh Natives had no affection to the King, and his Family; and therefore were fit to be truſted by the Protectour; and upon his Arrival in *Ireland*, he made it his buſineſs to gain a party there to hinder the King's Reſtauration, promiſing them great aſſiſtance; upon which the King gave notice of thoſe Contrivances to *Don Stephano de Gamarro*, the Spaniſh Ambaſſadour, in *Holland*, ſo that he was recalled to *Rome*, to avoid the danger of the Law.

* The ſame who had betrayed *Rathmines* to *Jones*.

Hiſt. of the Iriſh Remon. p. 610.

And (which is a farther Evidence of the Enmity of that party to the Royal Family) when General *Monk* was at *London*, in proſecution of that great and good Deſign which he afterwards completed, and had by his prudent Conduct gained the Affections of the People *Monſieur de Bourdeaux*, the French Ambaſſadour, told Mr. *Clergis*, † *That Cardinal* Mazarine *would be glad to have the Honour of his Friendſhip, and would aſſiſt him faithfully in all his Enterpriſes; and that the General might be more confident of the Cardinal, he aſſured him that* Oliver Cromwell *kept ſo ſtrict a League with him, that he did not aſſume the Government without his Privity, and was directed ſtep by ſtep by him, in the progreſs of that Action; and therefore if he reſolved on that courſe, he ſhould not only have the Cardinal's Friendſhip and Counſel in the Attempt, but a ſafe Retreat, and honourable Support in* France, *if he failed in it.*

Long's Hiſt. of Plots, p. 87, 88.

1662. Soon after His Majeſty's Reſtauration, which all the Contrivances of theſe men could not hinder, the Jeſuites preſented a Paper to ſeveral perſons of

Anno 1662.

Honour, pleading to be included within a favourable Vote which had been made with reference to all other Romaniſts; in which they acknowledge, that no party in their Church think the Depoſing Doctrine ſinfull, but themſelves, who are by Order of their General forbidden to meddle with it: But, as their Anſwerer obſerves, this makes them but the more guilty, ſeeing their Loyalty depends upon the Will of their General, which is all they pretend to be influenced by in this matter: But this is not all, for they impoſe upon the World in that Aſſertion, there being no ſuch Decree which reſpects any other Countrey but *France*; and whereas (if we ſhould grant them that) they pretend to be bound by it under pain of Damnation, this likewiſe is falſe; for none of their Conſtitutions oblige them under ſo much as a Venial Sin.

Jeſuites Reaſons unreaſonable, p. 112, &c,

Therefore the ſame perſon adviſed them to join in a Subſcription of Abhorrence of thoſe Depoſing Doctrines, which had been too often maintained by them; but this was a piece of Loyalty to which they could never arrive.

Id. p. 127.

The former year ſome of the Iriſh Clergy and Gentry, to make ſome amends for their Rebellion, had ſubſcribed that Declaration which Mr. *Creſſy* publiſhed in the year 1647. which hath ſince been called the Iriſh Remonſtrance, and made a great noiſe in the World for ſome years; for no ſooner was an Account of this Loyal Action tranſmitted to *Rome*, but the Internuncio *De Vecchiis*, then Reſident at *Bruſſels*, by the Pope's Order declared, that his Holineſs had condemned it; and Cardinal *Barberini*, in a Letter to the Noblemen of *Ireland*, affirmed, that ſuch as ſubſcribe it do, to ſhew their Fidelity to the King, deſtroy their Faith; and therefore exhorted all to beware of thoſe Seducers who pro-

Hiſt of the Iriſh Remon. p. 16, 17, 18. Where ſee the Letters, and p. 513, 514.

Anno promoted the Subſcriptions to it, and † Father *Macedo*, || *Ib.* p. 43.
1662. a *Portugueze*, who had formerly made a Latine
Panegyrick upon *Cromwell*, was employed to
write againſt it. The *Dominicans refuſed abſolution * p. 52.
to ſome of their Order, becauſe they would not
retract their Approbations; and the Provincial box'd
another for the ſame cauſe; † The Auguſtinians abſolutely † p. 54.
refuſed to ſign it; ſo did the || Franciſcans, || p. 49.
and * the Jeſuites. † *Anthony Mac Gheoghegan*, Popiſh * p. 60. † p. 91.
Biſhop of *Meath*, and ſeveral others, ſent Father
John Brady to *Rome*, to get a direct Cenſure publiſhed
againſt it: And the Theological Faculty at
||*Lovain*, declared that it contained many things contrary || p. 102.
to the Catholick Faith, and ought not to be
ſigned by any; But Father *Shelton*, and ſeveral other
Prieſts, were more particular, who told Father
Walſh, the Procurator for the Iriſh Clergy in this
Affair, || that they would not ſubſcribe that form, || p. 84.
nor any other, denying a power in the Pope to depoſe
the King, or abſolve Subjects from their Allegiance,
becauſe this is a matter of right, controverted
between two great Princes.

1664. Two years after † *de Riddere*, Commiſſary General † p. 116.
of the Franciſcans for the Belgick Provinces, in
a National Congregation of all the Provincials of
that Order ſubject to him, declared the Subſcribers
of the Remonſtrance to be Schiſmaticks, reſerving
a Power to their Superiours to proceed againſt them
when it ſhould be convenient.

1665. And the Nuncio *de Vecchiis*, in a Letter to Father || p. 531.
Caron, calls the Remonſtrance a Rock of Offence;
but the Biſhop of * *Ferns* he declared himſelf more * p. 617, &c.
poſitively for the Depoſing Power in his Letter to
Dr. *James Cuſack*, *Jun.* 18. 1662. and therefore in
his Letter to the || D. of *Ormond*, *Sep.* 22. this year, || p. 620, 629.
he juſtifies all that was done at *James-Town* by the

Romiſh Biſhops, who broke the Peace of 1648. and two years after they excommunicated the Duke, then His Majeſty's Lieutenant there, refuſing to obey him any longer. Anno

† p. 624, &c. And the ſame Bp. in two † Letters to Father *Walſh* the next year, ſeriouſly profeſſed that he durſt not renounce the Pope's Depoſing Power, which was maintained by 7 *Saints, (St.* Thomas *one,)* 7 *Cardinals,* 1 *Patriarch,* 3 *A.Bps.* 10 *Bps. and* 31 *Claſſical Authors, with other eminent Divines*; and choſe rather to continue a baniſht man, than declare againſt them. 1666.

And when His Majeſty had granted liberty to the R. Clergy of that Nation to hold a national Synod that year, to try if they would give any aſſurance of their Loyalty, * Card. *Barberini* wrote to them not to ſubſcribe that Proteſtation; and the † Internuncio *Roſpiglioſi* affirmed, that to ſign the Remonſtrance rendered the Subſcribers Inſtruments of the Damnation of others. * The Cardinal minded them that the Kingdom remained under Excommunication, and therefore adviſed them to conſider what they did.

* p. 633.
† p. 634.
* Ld. *Clarend.* againſt *Creſſey,* p. 247, 248.

At length the Aſſembly met, and the Card. ſent Letters diſſuading them to give any ſuch aſſurance of their Loyalty, as being prejudicial to the Cath. Faith, which was ſeconded by another from the Internuncio, and the Bp. of *Ipres,* directed to ſome of the Synod, who were very obedient to theſe Admonitions; for when Father *Walſh* endeavoured to prove that ſeveral great Divines had oppoſed the Depoſing Doctrine, † Father *Nettervile* interrupted him, affirming that none had aſſerted the contrary, but a Schiſmatical Hiſtorian, and a Poet, meaning *Sigibertus Gemblacenſis,* and *Dantes Aligherius*; * ſoon after which they reſolved not only not to ſign the Remonſtrance, but not to ſuffer it to be read in the Houſe: And when the Procuratour deſired them to beg his Majeſty's

Hiſt. of the Iriſh Remonſt. p. 647, &c.
† p. 657.
* p. 666.

Anno ſty's Pardon for the late execrable Rebellion, * *they* * *Id.* Pref.
1666. *not only refuſed to ask pardon but ſo much as to acknow-* p. 3, 4.
ledge there was any need of it; affirming publickly *that*
they knew none at all guilty of any Crime for any thing
done in the War. And when the Lord Lieutenant de-
ſired them to give his Majeſty ſome aſſurance of their fu-
ture Obedience, in caſe of any Depoſition or Excommu-
nication from the Pope, they refuſed even this without
ſo much as putting it to the Queſtion.

They offered indeed ſeveral Forms inſtead of the *Idem.* p. 763.
Remonſtrance, but in none of them renounced the De-
poſing Power; in that the Aſſembly ſigned at their
breaking up, they diſowned the Doctrine, but would
not declare that Doctrine which abetts it unſound
and ſinfull; wherein they have been imitated by ſome
late Writers, who though called upon to affirm it
ſuch, never did it.

Once indeed they ſeemed to come ſomething near * p. 675.
what was expected, when their * Chairman told Fa-
ther *Walſh, That it was not out of any prejudice againſt*
the Remonſtrance they would not ſign it, but becauſe they
thought it more becoming their Dignity and Liberty to
word their own ſenſe; for the reſt, they were far from
condemning that Remonſtrance or the Subſcribers there-
of: Yet would they not own this when deſired un-
der their Hands, but refuſed; ſo that no good being
expected, they were diſſolved, leaving an undeniable
Evidence of their averſion to Loyalty, and approba-
tion of the treaſonable Doctrine of the Ch. of *Rome.*

Soon after the Diſſolution of this Synod the E. of p. 746.
Sandwich, Ambaſſadour in *Spain*, informed His Ma-
jeſty that Primate *Reilly* was emplyed to ſtir up his
Countrey-men to rebell, upon which a Gurd was ſet
upon him, and in a little time was ſent into *France.*

1674. The Bp. of *Ferns* ſtill juſtified the Rebellion, de- *Walſh's* Letters
fending the Actions of the Clergy for *laudable, ver-* p. 54.

tuous, meritorious Deeds, and becoming good Men; and Anno
therefore needing no Repentance: And this is the laſt
Account I find of him, for he ſoon after dyed.

And now the Controverſie about the *Regale* growing 1679.
hot between the King of *France* and the preſent
Pope, His Holineſs had ſo much of the Spirit of his
Predeceſſours, who were for aſſerting their Power
over all the Kingdoms of the World, as to threaten
the King with Excommunication, and that ſpeedily,
if he would not renounce his Claim, and he was as 1682.
good as his word; for the King not being affraid of
his Thunders, and refuſing to loſe his Right, and
the Aſſembly of the Clergy joining with his Majeſty,
News from the Pope ſent a Bull of Excommunication to his
France. p. 37. Nuncio, requiring him to publiſh it in the Aſſembly;
Lond. 1682. 4to. but by the diligence of the Cardinal *d'Eſtree*,
the Aſſembly was adjourned before the Arrival of
the Bull.

At the ſame time *Szlepeche*, my Primate of *Hungary*,
Walſh's Letters with his Clergy, maintained the Depoſing
in the Pref. Power, by a Cenſure of the contrary Opinion; and
the next year the Spaniſh Inquiſition at *Toledo* did the 1687.
ſame; which was followed three years after by four
Theſes, publickly maintained by the Jeſuites at their 1686.
College of *Clermont* in *Auvergne*, wherein it was
defended; and even among our ſelves the Authour
Popery Anat. of Popery Anatomiſed defends the Decree of the
p. 14. *Lond*. Council of *Laterane*, in that the Kings and Princes
1686. 4to. of *Europe* by their Ambaſſadours conſented to it, affirming
that the Chriſtian World apprehended no injury,
but rather ſecurity in that Decree.

F I N I S.

Advertiſement of two other Books writ by the Authour of this Book.

1. THE Miſſionaries Arts diſcovered: or, an Account of their Ways of Inſinuation, their Artifices, and ſeveral Methods of which they ſerve themſelves in making Converts to the Church of *Rome*. With a Letter to *A Pulton*.

2. A Plain Defence of the Proteſtant Religion, fitted to the meaneſt Capacity, being a full Anſwer to the Popiſh Net for the Fiſhers of Men, that was writ by two Converts; wherein is evidently made appear, that their Departure from the Proteſtant Religion was without Cauſe or Reaſon. Fit to be read by all Proteſtants.